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Washtenaw Jewish News
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JEWISH NEWS

December 2023 Kislev/Tevet 5784 Volume XXIV Number 4 FREE

With names of the kidnapped on kites, people of Kfar Gaza continue festival tradition even after its founders were murdered

by Dafna Eisbruch, who grew up in Ann Arbor and now lives in Tel Aviv and is a journalist for Davar. Link to Hebrew: https://www.davar1.co.il/463116/

Translated from the Hebrew and reprinted with permission.

"We don't want to give up," Goni Hamias (17) from Kibbutz Kfar Gaza tells *Davar.* Along with the rest of the community, Hamias traveled on November 9 from her temporary residence in the Shafim Hotel to Charles Clore Park in Tel Aviv to participate in the kibbutz's annual kite festival, which was interrupted along with all other kibbutz routines. This is the first time that Hamias has left the hotel except to visit her father, who was seriously injured in the fighting on the kibbutz on October 7 and is still hospitalized in the Ichilov Hospital.

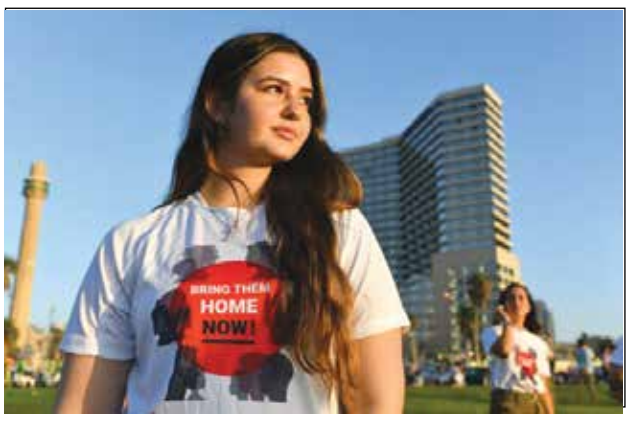
The sky above the park was filled with colorful dots. On the lawn, adults and children ran together, let go of a string in the hope that their kites would fly, laughed at the kites falling to the ground, and tried again. Hamias and her friends in the "Mishmish" group (12th grade) flew a kite they made in honor of their friend Agam Goldstein-Almog, who was abducted to Gaza.

The kite festival is a long-standing kibbutz tradition of flying kites that symbolize hope and peace, which was organized by the late Aviv and Livnet Kotz. It was supposed to take place this year on October 7, the same day the Kotz family was murdered with their children Rotem, Yonatan and Petah, and with 57 other members. In addition, 20 members of kibbutz Kfar Gaza are identified as abducted or missing.

Yamit Ashkenazi, a kibbutz member and sister of Doron Steinbracher who was kidnapped, said on the stage of the event: "Instead of looking at the sky of terror, we are looking at the sky of hope. Kfar Gaza will rise together with all the surrounding kibbutzim."

"It's nice to get out, to give the children some air," Tzachi Luz (37), a kibbutz member and father to three-year-old Zahar, tells Davar. "Of course it's a really exciting event. It's also strange, because it's intended for children, but the children can't understand the excitement a 530 words, 6 pictures, page 1 nd the pain. Everything is strange. Nothing will really be normal until we return home to the kibbutz."

At the funeral of the five members of the Kotz family on October 17, kibbutz member Orit Brown said: "Aviv led a project of peace kites, which became a colorful and hopeful tradition. Killers came from Aviv's peaceful skies. But evil will not be able to defeat friendship. Kfar Gaza is home, always, we'll be there again on the grass." ■



Goni Hamias at the kite festival (Photo: Yonatan Blum)

The kite in honor of Agam Goldstein-Almog, a 12th grader abducted to Gaza. (Photo: Yonatan Blum)

Israel Selma, a relative of the late Kotz family (Photo: Yonatan Blum)

Shira Levy, cousin of the late Kotz family (Photo: Yonatan Blum)

Kites calling for the return of the members of the Goldstein family (Photo: Yonatan Blum)

The kites rise (Photo: Yonatan Blum)

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Letters to the Editor

Prue Rosenthal

The WJN received an unprecedented number of letters to the editor in response to our November 2023 issue. The number and variety of responses reflects the deeply emotional effects of the Hamas massacre and kidnappings of October 7 and the subsequent war. You can fine the November issue and all others at www.washtenawjewishnews.org/archive.

Bad choice

Dear Editor,

The Washtenaw Jewish News should NOT settle for equivalency at this time. I hoped that this month you would put on the front page "OUR COMMUNITY STANDS WITH ISRAEL." This cover [the November front page which included The Prayer of Mothers for Life and Peace] is absolutely unacceptable. You should be ashamed.

A better front page

Dear Clare:

The example above is a template for what you may want to consider as a future strong message on the cover of your newspaper. Your current front page of the Washtenaw Jewish News is tragically out of touch with the current reality that our Jewish community faces. Please rethink your approach and strategies for communicating the reality of the current conflict and vulnerability of our community and the entire Kol Israel.

The prayer now on the cover will likely be appropriate in the future when peace and security of Israel and the Jewish people has been accepted by those wishing to perpetrate extreme harm to all of us. Sadly, that

time is not now. The time now is to support Israel and the Jewish people worldwide in a full throated, non-self-conscious manner. As editor of the Washtenaw Jewish News, it is your responsibility to do so — up front and center. Thank you!

David Sherman

JEWISH NEWS

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Signed letters to the editor are welcome; they should not exceed 400 words. Letters can be emailed to the editor. Name will be withheld at the discretion of the editor.

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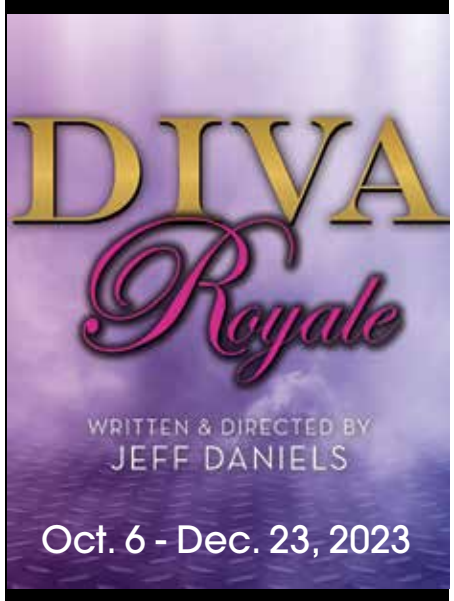
the PurpleRose theatre company



Jeff Daniels' *Diva Royale* is coming back! First staged at The Purple Rose in 2018, this evening of side-splitting hilarity follows three midwestern stay-at-home moms whose love for Celine Dion makes them plan a last minute trip to New York City. With the return of the entire original cast, this crowd pleasing comedy is guaranteed to make you laugh 'til you cry.

734.433.7673 or
PurpleRoseTheatre.org

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Give the gift of meals!

Food Gatherers is the food bank serving Washtenaw County.
Web: FoodGatherers.org/Give23 | Tel: 734-761-2796

Phone numbers, websites, and addresses of organizations frequently listed in the calendar:

Ann Arbor Orthodox Minyan (AAOM): 1429 Hill Street, *248-408-3269, annarborminyan.org*

Ann Arbor Reconstructionist Congregation (AARC): 2935 Birch Hollow Drive, *734-445-1910, aarecon.org*

Beth Israel Congregation (BIC): 2000 Washtenaw Ave, 734-665-9897, *bethisrael-aa.org*

Chabad House: 715 Hill Street, 734-995-3276, jewmich.com

Eastern Michigan University Center for Jewish Studies (EMU): www.emich.edu/jewish-studies/

Frankel Center: 202 S. Thayer St., lsa.umich.edu/judaic/

Jewish Community Center (JCC): 2935 Birch Hollow Drive, 745-971-0990, jccannarbor.org

Jewish Cultural Society (JCS): 2935 Birch Hollow Drive, 734-975-9872, jewishculturalsociety.org

Jewish Family Services (JFS): 2245 South State Street, 734-769-0209, jfsannarbor.org

Jewish Federation: 2939 Birch Hollow Drive, 734-677-0100, jewishannarbor.org

Pardes Hannah: 2010 Washtenaw Ave, 734-761-5324, pardeshannah.org

Temple Beth Emeth (TBE): 2309 Packard Road, 734-665-4744, templebethemeth.org

UM Hillel: 1429 Hill Street 734-769-0500, michiganhillel.org

Letters to the Editor, continued

Watershed moment in the Jewish world

To the Editor of the *Washtenaw Jewish News*,
The November issue of the WJN does not meet the needs of the Ann Arbor Jewish community. The brutal massacre and kidnapping of Israelis — both Jews and Arabs, foreign workers and foreign nationals — in the Gaza Envelope on October 7 is a watershed moment in the Jewish world. Your choice of poorly written articles does not reflect what happened on that Black Shabbat and the anguish those of us living in Ann Arbor are experiencing. The least you could have done is put the October 8 vigil and the community's response article on the front page.
The following words do not appear anywhere in your publication: inhumanity, rape, mutilation. You manage to get two mentions of "hostage" and "abduct" and one of "barbaric" and "massacre" into the issue. But you seem to have a difficult time expressing that Hamas is waging war on the Jewish world. In addition, you do not address the antisemitism on the University of Michigan campus which affects all of us.
I understand that you no longer live in Ann Arbor and are back in your hometown of St. Louis. It is time you let our community speak for itself and sell this paper to a responsible, knowledgeable, local publisher who is committed to Ann Arbor.

Babette Levy

Working across the divide

Dear Editor,
As someone who has spent almost my entire adult life working "across the divide" on the Israel-Palestine issue (first as part of New Jewish Agenda, and for the last 20+ years as part of Zeitouna, a Palestinian and Jewish women's Dialogue group), I was appreciative of the poem that appeared on the cover of the WJN, which centers our common humanity at such a fraught time. What has been happening there reverberates here as unbearably painful for me and my friends. I am grateful for any/all efforts to humanize "the other," believing that it is the only way to move in the direction of a successful resolution. May it happen in our lifetimes.

Laurie White

Expression of grief and hope

Dear Editor,
Thank you for featuring the "Prayer of Mothers for Life and Peace" on the front page of the Washtenaw Jewish News. In a time of furious divisions among and within communities, I was grateful to read a beautiful expression of the grief and hope for peace that so many of us feel, despite our differences.

Deborah A. Field

Prayer expressed compassion

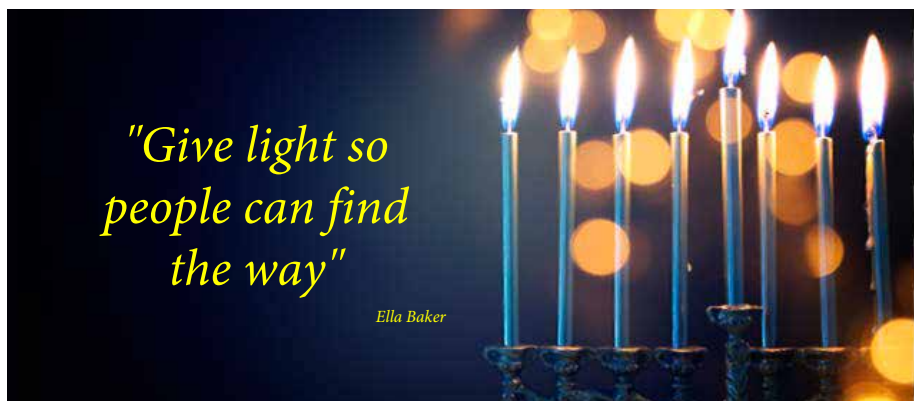
Dear Editor,
I personally thought the choice to put the Mother's Prayer in English, Hebrew, and Arabic across the front page was beautiful, meaningful, and appropriate. Beautiful because the Prayer expressed compassion. The root for compassion in Hebrew is rechem which literally means womb, reminding us that everyone has a mother, everyone is capable of compassion. Meaningful because the Prayer's three languages remind us that our community thrives in a pluralistic society. When we honor that pluralism, it honors us. Appropriate because the Prayer is a prayer. Praying is an integral part of Judaism which is what readers share in common. Thus it reminds us of our common spiritual connection.
The editor deserves our appreciation and gratitude for her decision in this sensitive moment.

Lauren Zinn

Response to "Open Letter to the Community on Israel" in the September WJN

[written before October 7]
Dear Editor,
The Israeli people need all our love and support at this time. Leaders and governments can be changed only from within. The vast majority of the secular Jewish population is making its wishes known, witness their massive weekly protests throughout their country. "Pressure and persuasion" from outside never will succeed and, in fact, probably would result in the exact opposite result. Let us hope and pray that the protesting public will be successful. They need our love and support, and we need to turn our attention to the future of our own democracy here at home.

Helen Aminoff ■



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One Candle for Tzedakah returns to JCC in December

By Peretz Hirshbein, Director of Child and Family Services, Ann Arbor JCC

One Candle for Tzedakah is returning once more to the Jewish Community Center of Greater Ann Arbor on Sunday, December 3, from 4 to 6 p.m. The core of this annual event has been to give rather than receive for one night of the Chanukah holiday, as well as to celebrate the festival of lights as a community.

For this, our Ninth Annual One Candle for Tzedakah Program, the JCC is once again partnering with Toys For Tots to provide holiday gifts to families in need. Toys for Tots is a national initiative of the Marine Corps Reserve, but donations to the program stay in the local community. We invite parents to involve their children in the choice of gift to donate. The idea is that families engage in discussion about the decision not to receive gifts from each other for one night of Chanukah but instead to give that night's gifts to someone in need. To complete the experience, families are asked to shop together for the gifts that will be donated. Gifts should be new in their original packaging, and unwrapped. Toys for Tots was the program with which the JCC partnered back in 2015, when the JCC held its inaugural Light One Candle for Tzedakah program.

In addition to providing an opportunity to learn a very concrete lesson of giving, One Candle for Tzedakah brings the community together to celebrate the festival of Chanukah with a variety of activities. There will be traditional Chanukah activities for all ages ranging from games like dreidel to Chanukah twister, crafts like Chanukah candle making, and storytelling in our PJ Library story corner. This year we also welcome back the Ring of Steel theater troupe for an exciting circus act. Ring of Steel last joined us for One Candle back in 2017.

Mitzvah Project Fair for older kids

For the first time, One Candle will provide an opportunity for the older children in our community to learn about other ways to help those in need in our community as we present our first ever Mitzvah Project community information fair. Older children will be able to learn about different nonprofit organizations in our community, the work they do, and how they can help.

Entrance to One Candle for Tzedakah costs $7 per person or $20 per household for current paid members of the Ann Arbor JCC, or for community guests who have not joined the Ann Arbor JCC, $8.50 per person or $25 per household. (The Ann Arbor JCC defines a household as "up to two adults and children under 21 residing at the same address.") To register or to request more information, visit jccannarbor.org or contact Marlowe Susselman, Director of Camp, Youth, and Family Programs, at marlowe-susselman@jccannarbor.org or (734) 971-0990. ■

Artist Thomas Rosenbaum at the JCC's Amster Gallery

By Drew Coel, Marketing and Program Associate at the Jewish Community Center of Greater Ann Arbor

Starting in mid-December, the work of local artist Thomas Rosenbaum will be featured at the JCC's Amster

for his artwork will take place on Thursday, January 4, 2024, from 6–8 p.m. Come meet Thomas and explore his art while enjoying light refreshments.

As an artist, Rosenbaum has explored various mediums and styles. He has taken numerous workshops and classes in pursuit of his authentic art, finding different ways to express art with oil paint, acrylic, charcoal, graphite, encaustic (beeswax and resin), watercolor, pastel, and collage.

Rosenbaum is a member of the Scarab Club, Ann Arbor Art Center, Creative Washtenaw, The Huron River Art Collective, Ypsilanti Fine Arts Club, and Urban Sketchers of Ann Arbor. He has participated annually in the Paint Dexter Plein Air Festival, an event that he founded as a member of this community arts and culture group. He also exhibits twice a year at the Westside Art Hop. He has juried into Gutman Gallery exhibits three times this past season. He has frequent pop-up exhibits at his studio which includes his gallery space.

As a clinical psychologist, he has a special interest in capturing the human experience in his work. He has made a study of the history of art and the life of famous artists which have influenced his post-impressionist style in this retrospective exhibit.

The current exhibit represents use of color, line, value, and composition to present a harmonious narrative for the viewer to access their feelings and freely interpret their personal story. There is an emphasis on clean edges and continuous lines to lead the viewer into the narrative of the paintings. Rosenbaum's recent works include multimedia large portrait collages and exploration into tonalism and abstracting the landscape.

Rosenbaum's works displayed in the Amster Gallery will be for sale here at the JCC. We hope to see you at Meet the Artist on Thursday, January 4. ■

Books, authors, excitement

By Drew Coel, Marketing and Program Associate at the Jewish Community Center of Greater Ann Arbor

From November 5–19, the Ann Arbor JCC brought the Ann Arbor Jewish Book Festival back to the community. It was a wonderful way for everyone to come together and celebrate our heritage through an amazing annual cultural program, especially during this time of hardship in Jewish communities across the world.

The book festival kicked off on Sunday, November 5, with Sponsor Night and an in-person visit from Benyamin Cohen, author of The Einstein Effect: How the World's Favorite Genius Got into Our Cars, Our Bathrooms, and Our Minds. With a presentation that was equally informative and entertaining, Benyamin and The Einstein Effect paved the way for a great festival.

The first virtual program of the festival took place on Monday, November 6, with a timely discussion of Rabbi Diana Fersko's We Need to Talk About Antisemitism, moderated by Dr. Jonathan Trobe. In addition to speaking about current happenings in the Middle East, Rabbi Fersko touched on the importance of fighting antisemitism in our communities and how to take the first steps in doing so.

The JCC was thrilled to host two amazing in-person children's authors events. Anita Fitch Pazner, author of The Topsy-Turvy Bus, joined us on Sunday, November 12, to share her book and provided hands-on, interactive activities about recycling and composting for our kids. On Monday, November 13, Hebrew Day School and JCC Early Childhood Center students enjoyed a reading of The Museum of Lost Teeth by author Elyssa Friedland and partook in fun crafts afterwards. Thank you to the Hebrew Day School and the JCC Early Childhood Center for sponsoring our children's authors events.

The festival wrapped up with our Local Authors Brunch on Sunday, November 19. Guests enjoyed a delicious brunch while hearing from nine local authors. It was wonderful to see the magnitude of Jewish literature and content right here in our very own community.

Thank you to all of our supporters and sponsors who made the 2023 Ann Arbor Jewish Book Festival a success! ■

Jewish People of Color Network to celebrate Chanukah … outside!

By Deborah Meyers Greene

At 7 p.m. on the seventh night of Chanukah, on Wednesday, the 13th day of December, the Ann Arbor area Jewish People of Color Network will celebrate the holiday with hot cider, fixings for s'mores (kosher marshmallows available), enthusiastic rounds of "Dreidl, Dreidl, Dreidl," and even a bonfire or two!

\RSVP to greenedm@umich.edu for location.

Everyone in the Jewish community — single or with family, younger or older, observant or not, affiliated or not — who self-identifies as a person of color is invited. In observance of the broad diversity of the Jewish community, multiple blessings will be offered.

The celebration will move indoors if the bonfire is snuffed out by falling rain or ice. Attendees are welcome to, but not required to, bring other types of drinks or snacks if they wish.

The Chanukah family celebration caps off the Network's inaugural calendar year. Most recently, their October 29 contribution to Limmud Michigan prompted an invitation to present again in 2024.

Earlier Ann Arbor-area JPOC activities included a potluck in the sukkah in early October which was preceded by a family picnic at Allmendinger Park in August.

Write to greenedm@umich.edu or visit jewsofcolorwashtenaw.org to connect with the Network. ■

JCOR welcomes new refugee family

By Deborah Meyers Greene

Late in the evening of November 27, a Yemeni refugee family of five will step onto Michigan soil for the first time and Jewish Congregations Organized for Resettlement (JCOR) volunteers will be there to greet them with smiles and hugs and winter-worthy gear. Father, mother, and seven-year-old son and his four-year-old and 10-month-old little sisters will slip on their new warm coats, hats, and scarves (and baby blanket!) before boarding the waiting transport van. Soon thereafter,

Prior to the family's arrival, other JCOR volunteers will collaborate with Jewish Family Services' Co-sponsorship Coordinator Amanda Fahim to ensure that the kitchenette shelves and fridge are stocked and personal supplies are placed appropriately. The volunteers will be there to greet the family but will leave quickly so the new arrivals can settle into the peace of their first Michigan night.

"We are delighted for our JCOR volunteers to extend our hand of friendship and to offer resources to this new refugee family in their first year of resettlement," said JCOR Co-coordinator Rita Benn. "Our goal is to help them achieve self-reliance, reach independence, and become contributing members to our community."

"This family's quest echoes the quests of our ancestors and reminds us how daunting the future looks to them and how vulnerable they must feel," adds Benn's counterpart Ketl Freeman-Doan. "It's a privilege to have this opportunity to 'pay it forward.'"

JCOR is actively seeking long-term affordable, two-bedroom housing options in the Ann Arbor Public Schools District. Anyone who has a lead is encouraged to write to jcorannarbor@gmail.com. A move by December will conserve funds, as compared to temporary housing, and will facilitate the seven-year-old's school enrollment for second semester.

A few remaining items may still be needed at that point, such as a gently used couch and armchair; table and floor lamps; children's bedside nightstands; plus a vacuum, mop, and bucket. A current list of the family's outstanding needs is available to potential donors of furniture, furnishings, and supplies at the "News Flash" link on jcorannarbor.org. To make financial contributions, donors can click on the site's "Donate" button.

"As a parent, I am in awe of these parents' decision to move themselves and their young children to begin anew, surrounded by a language and culture mostly unknown to them," said Benn. "That means that volunteer translators for Arabic will be integral to the family's potential for success. Please write us at jcorannarbor@gmail.com if you can volunteer in that way."

About JCOR

Jewish Congregations Organized for Resettlement works in partnership with Jewish Family Services of Washtenaw County in the JFS Refugee Co-Sponsorship Program. JCOR member congregations include the Ann Arbor Orthodox Minyan, Ann Arbor Reconstructionist Congregation, Beth Israel Congregation, Jewish Cultural Society, Pardes Hannah, and Temple Beth Emeth, along with the Jewish Federation which serves as JCOR fiduciary. JCOR's goal is to help newcomer refugee families become independent neighbors over the course of their first year. ■

Importance of Jewish day schools during this difficult time

By Amy Stern, Director of Enrollment and Marketing, Hebrew Day School of Ann Arbor

Jewish day schools have a long history of providing students with rich educational experiences that build a strong foundation of Jewish culture, tradition, and values. These institutions play a vital role in preserving Jewish heritage and fostering a deep sense of identity among Jewish youth. In light of current events in both Israel and the United States, Jewish Day Schools are more important than ever.

Here, at Hebrew Day School of Ann Arbor, Jewish culture and tradition are celebrated daily. Students engage in Jewish rituals, learn about Jewish history, and joyfully celebrate Jewish holidays, fostering a deep connection to their heritage. Jewish learning is integrated into traditional curriculum areas, providing students with an invaluable sense of belonging and identity. This serves our students both now and as they navigate an increasingly complicated world.

Hebrew Day School of Ann Arbor instills strong values and moral principles in our students. The emphasis on values like tikkun olam (repairing the world) and tzedakah (charity) promotes social responsibility, encourages ethical decision-making, and inspires students to make a positive impact on their communities. One of our current tzedakah projects was initiated by our fifth-grade student council. Each week, students sell challah and use the proceeds to purchase supplies to support our HDS community members in Israel.

Many within our community have been in close contact with our Hebrew Day School family and friends in Israel. We have students, alumni, teachers, and families living in Israel, and some current students and teachers have extended families living there. Our students and teachers have been speaking to our HDS Israeli community members over Zoom and FaceTime, writing letters, and sending packages. We have even developed new pen-pal relationships for our students with our partnership region in Nahalal, Israel.

Creating a safe and inclusive environment is of paramount importance for Jewish day schools. We prioritize the holistic well-being of students and promote an atmosphere of respect and tolerance, ensuring that students feel comfortable expressing their Jewish identity. Our school administration continues to work closely with security director Shane Dennis and the JCC and Federation leadership to ensure the safest possible environment for our school.

In the face of global challenges, our school and community remain steadfast in their commitment to providing a nurturing environment for our students. It is through the connection and partnership between school, home, synagogue, and other trusted environments that students find the inspiration and support to become compassionate, informed, and inquisitive individuals, capable of addressing the complex issues of our time.

Throughout this difficult time, Israel has been in our hearts, and we often think about our brothers and sisters there. Hebrew Day School of Ann Arbor is here for our community in their times of need. If you are interested in learning more about the Hebrew Day School of Ann Arbor or scheduling a tour, please reach out to astern@hdsaa.org. We look forward to welcoming you to our joyful community! ■

TBE events in December 2023

Events and services are both in-person and/or virtual. Please see www.templebethemeth.org for full details, locations information, and links.

Tot Shabbat Service and Dinner
Fridays at 5:45 p.m.
Join Cantor Hayut and Rabbi Whinston to celebrate Shabbat with fun activities, stories, songs, and age-appropriate learning for children ages 0–5.

Shabbat Service
Fridays at 7:30 p.m.

Saturday Shabbat service
Saturdays at 10 a.m.

Weekday morning blessings
Weekdays at 9:15 a.m.
Join Rabbi Whinston each weekday morning for a short service of song, poetry, and meditation.

Afternoon blessings
Thursdays at 3 p.m.
Join Cantor Hayut for an intimate short service.

Adult B'nai Mitzvah
Sundays at 2:30 p.m.
Contact Cantor Hayut at cantorhayut@templebethemeth.org for details and with questions.

Women's Torah study
Mondays at 7:30 p.m.
Join Cantor Hayut in an in-depth study and lively discussion of the week's Torah portion. This year, the group will focus on exploring passages that have informed rituals of modern Jewish life.

Twenty-five-minute mindfulness with Jewish spiritual director Linda Greene
Tuesdays at 8:30 a.m.
Zoom room opens at 8:15 a.m. for optional check-in. Blessing and intention setting 8:30–8:35 a.m. Meditate 8:35–9 a.m. Start your day centered and connected.

Queer Torah Study
Tuesdays at 7 p.m.
Join us in-person or via Zoom for a discussion of queer themes in the weekly Torah portion! Led by Ari Marcotte & Ari Smith. Guest leaders welcome! Contact Ari M (ari.j.marcotte@gmail.com) for more information.

Cantor's (Jewish) Book Club with Cantor Hayut
Thursdays at 11 a.m.
Join Cantor Hayut to read and discuss books of Jewish interest a few chapters at a time. This year, the book group will be reading primarily, although not exclusively, works by Israeli authors. For more information or questions, please contact Cantor Hayut.

Back Door Food Pantry
Thursdays, 4 to 7 p.m.

Meditation with Claire Weiner
Thursdays at 5 p.m.
Join Claire Weiner for a 40-minute meditation session.

Lunch and Learn with Rabbi Whinston
Fridays at 12 p.m.
Bring your lunch and learn with Rabbi Whinston during this informal and social gathering. We explore different ideas throughout the year with participants guiding our subjects. Join us under the tent at TBE.

Shabbat morning Torah study
Saturdays at 8:50 a.m.
Join us for this weekly discussion of the Torah portion.

Hanukkah Bazaar at the Women of Temple Beth Emeth Gift Shop
Friday, December 1, from 12–7 p.m.; Sunday, December 3, from 3–7 p.m.
Women of TBE's Annual Hanukkah Bazaar — we offer holiday must-have items such as Hanukkiah, a wide variety of candles, fair-trade gelt, holiday-inspired jewelry, children's toys, and books, in addition to Judaica of all types.

Broken Fragments: Journeying Through a Loved One's Dementia
Tuesday, December 5 and 12, 7 p.m.
Facilitated by Cantor Annie Rose. Please join us for spiritual support, study, insight, and connection if you have a friend or loved one who has been diagnosed with dementia. In this three-session class, our central text will be *Broken Fragments: Jewish Experiences of Alzheimer's Disease*, a collection of Jewish texts, personal stories, and professional insights from family members, medical professionals, clergy, and social workers. Registration required.

Hanukkah Menorah Lighting and Hot Chocolate
Outside at Temple Beth Emeth. Thursday, December 7, 8 p.m.; Friday, December 8, 7 p.m.; Saturday, December 9, 7 p.m.; Sunday, December 10, 7 p.m.; Monday, December 11, 7 p.m.; Tuesday, December 12, 7p.m.; Wednesday, December 13, 7 p.m.; Thursday, December 14, 8 p.m.

Elementary Shabbat Service, Dinner, and Family Camp
Friday, December 8, 5:45 p.m.
Celebrate Shabbat with fun activities, stories, songs, and age-appropriate learning for children ages 5–10. Registration requested. Family Camp provides an opportunity for families to play and learn together, for students to reinforce and share some of what they are learning, and to strengthen ties among students and parents/caretakers.

Hanukkah Cookie Decorating with Cantor Hayut
Saturday, December 9, 3:30 p.m.
A fun family event designed to create special memories with Cantor Hayut before she retires. Join us to decorate Hanukkah cookies, enjoy pizza, hear a story, sing songs, and light the TBE Hanukkiah!

Getting Good at Getting Older
Thursday, December 14, 12 p.m.
As part of a new initiative at Temple Beth Emeth we are offering programming and study sessions centered around the art of aging through a Jewish lens. More information about future programming will be coming soon. Until then, please join Rabbi Josh Whinston and Cantor Emerita Annie Rose for our six-part book discussion using the text *Getting Good at Getting Older* by Richard Siegel and Laura Geller. Part 1 will be covered on October 12.

A Piano Concert To Be Enjoyed – performed by Louis Nagel
Sunday, December 17, 3:30 p.m.
Sponsored by the Women of Temple Beth Emeth. Louis Nagel, Professor Emeritus of Piano and Piano Literature at the University of Michigan School of Music, Theatre, and Dance, will give a concert. Tickets available at: www.templebethemeth.org.

Spirituality Book Club with Cantor Emerita Annie Rose
Tuesday, December 19, 12 p.m. and Thursday, December 21, 7 p.m.
Registration is not required but is helpful for our planning. Email Cantor Annie with more questions.

Bereavement Group
Tuesday, December 19, 4 p.m.
The group will have opportunities to share openly about their process of grieving and will also have topic-based readings to spark discussion.

Aging Solo
Thursday, December 21, 4 p.m.
Join us for discussion, support, and snacks at the Jewish Community Center.

LGBTQ Shabbat Potluck
Friday, December 22, 6 p.m.
Join us for a Shabbat dinner and candle lighting with members of the local queer community! Bring a dish to share with others, make new friends and let us know what you'd like to see in future queer programming! In order to make sure we can feed everyone, please respond to this survey (https://bit.ly/tbelgbtq) or email Ariane Smith at brariane@umich.edu with the dish you're planning to bring. ■

TBE fifth annual camp retreat

by Rabbi Chelsea Feuchs, Temple Beth Emeth

This October, the Terri A Ginsburg Religious and Hebrew School of Temple Beth Emeth was excited to hold our Fifth Annual Camp Retreat. This weekend-long event has become a celebrated staple of the year for our students ranging from third to sixth grade. As engaging as our school programming may be, there is something about an immersive Jewish experience that builds connections and unlocks fun at a whole different level.

On Friday afternoon, students hugged their parents and caretakers goodbye and boarded the bus to a retreat center where we could be immersed in nature — and just in time to see all the leaves changing colors. After claiming their bunks, they headed over to a musical erev Shabbat service, led by none other than our beloved Cantor Emerita, Annie Rose. We blessed the candles, wine, and challah, and chowed down on a very kid- and camp-friendly fried chicken dinner. Full and buzzing with energy, we transitioned into an opening activity in which students discussed the theme of the weekend: Kehilah Kedoshah, Sacred Community. This activity was the most academic of the weekend, complete with source sheets, Hebrew translations, and discussion questions, but the kids were eager to learn and chat with each other. The more formal structure of this session helped students introduce themselves to people they did not know well, which was wonderful because we always hope new friendships will form at the retreat.

Saturday we woke up to a big curveball — rain. Nearly all our original activities were set outside, from a nature walk to a climbing wall, but staff and students were both incredible at pivoting to make sure we still had a ton of fun. We blasted music and did coordinated line dances before a bunch of the students got their sleeping bags and decided to wiggle around the floor like inch worms. We held Maccabiah games ranging from M&M sorting to lightning-speed cup stacking to Simon Says, all life skills we are certain these students will use again in the future. Then students showed off their actual skills at our talent show, showcasing their amazing singing voices, pillow-fighting stamina, and origami folding. And who said you need dry wood and a campfire to roast marshmallows? An indoor movie night with oven-baked s'mores was equally delicious and messy.

One highlight of the trip was the communal art project our students created, a fun endeavor that visually represented the Kehilah Kedoshah theme. Living in sacred community means that we all feel connected to each other, that we are part of a web of care and love that is bigger than ourselves and offers support. Each student picked out their favorite color string and wove it back and forth between different screws on a board which spelled out TBE. This board was prepared with patience and skill by Marvin Wagner of the TBE Brotherhood, a great collaboration within our community. The end result was a beautiful and colorful piece of art that our students can be proud of, and that we can see time and again to admire their contributions to the project specifically and our school generally.

Before heading back home on Sunday, we did manage to squeeze in a nature walk, admiring the many plants and animals on the retreat grounds. As a final activity, students wrote notes to each other, reflecting on the fun they had, the bonds they developed or deepened, and the moments they enjoyed together. We set up a bag labeled "Camp Retreat" to collect feedback about the experience as a whole, and here is just a sample of what the kids wrote:

"The camp retreat was so fun and I got to meet so many new friends" — third grade student

"This was my first year at the TBE camp retreat and I loved it. They have good meals, fun activities, and even bathrooms! You should definitely come here next year, I know I am." – fourth grade student

"The TBE trip needs to let seventh graders into the trip. It is very fun." – sixth grade student

"I've been going here for three years and this year was, continuing the tradition, super fun!" – sixth grade student

There are so many pieces in the puzzle of Jewish education, but we believe that building friendships and positive memories together are absolutely essential if we want our youth to value and invest in their Jewish identities.

We encourage all families who enroll their children in grades three through six at the TBE school to register for the retreat next year. This fun weekend away generally takes place in October, so keep an eye out next summer for information on our Sixth Annual Camp Retreat — it will be as fun as, or maybe even more fun than, our awesome experience this year. ■

December programs at Beth Israel

Everyone is welcome to join Beth Israel for services, classes, and events. Services are being held in person and virtually, unless otherwise noted on the calendar. All links are available on the Beth Israel homepage (www.bethisrael-aa.org). Please note that passwords are used. Contact the office to get the passwords at office@bethisrael-aa.org.

Illuminate!
Sunday, December 10, 5 p.m.
BIC's annual Hanukah extravaganza for all ages. Latkes, games, songs, and a giant Hanukiah! Everyone is invited to spend the fourth night together. No charge, but registration required (please go to the Beth Israel website, www.bethisrael-aa.org, to register).

Kabbalah Intensive with Rav Nadav
Mondays at 6:30 p.m.
A six-week course that explores the mysticism, history, and theology of Kabbalah. Join us to deepen your understanding of these texts and your own Judaism through discussion and text study. Register on the BIC website. Location given upon registration.

Aura of Kabbalat Shabbat
Friday, December 8, 6 p.m.
A Jewish Renewal inspired singing service led by Rabbi Aura Ahuvia. The choir, dubbed the "Holy Levites," will be holding a rehearsal at 5:30 p.m. leading right up to and seamlessly into services. All are welcome to attend.

Home Shabbat: From the Rabbi's Table to Yours (Zoom only)
Friday, December 29, 6 p.m.
Join Rav Nadav family for Kabbalat Shabbat service over Zoom on the last Friday of each month. Please note that there will be no in-person services on this evening.

Tot Shabbat
Saturdays, December 2 and 18, 10:30 a.m.
Beth Israel Congregation
Join us for a playful morning of Jewish songs, games, and stories. Challah and grape juice kiddush included. For kids age one through first grade and their parents, but all are welcome to join.

Shabbat Limmud
Saturday, December 16, 9 a.m.
Beth Israel Congregation Shabbat Limmud is an opportunity for informal and lively discussion on the Torah portion of the week, over coffee and cake. In the Beth Israel library before morning services at 9 a.m. and will conclude at 9:45. Rabbi Dobrusin will facilitate the discussion and provde texts. We invite you to join us for a stimulating start to Shabbat morning!

Talmud Study with Rabbi Dobrusin (via Zoom)
Mondays at 4 p.m.
We read the text in Hebrew or Aramaic with an accompanying English translation and all discussions will be in English so no familiarity with Hebrew is required. This fall, we will be studying from the eighth chapter of the tractate Bava Kamma which deals with an individual's obligation to compensate for injuries caused to another person.

Theology Book Club – Online
Wednesdays at 8 p.m.
Beth Israel Congregation
Join the Theology Book Club. Contact Paul Shifrin at (248) 514-7276 for more information.

NEW: Sunday Evening Minyan – in-person and virtual
Sunday at 5 p.m.
M and M Chapel, Beth Israel Congregation
Weekday Evening Minyan – virtual only
Mondays–Thursdays at 7 p.m. (note new starting time)
Friday Evening Services – in-person and virtual
Kabbalat Shabbat Service at 6 p.m.
Shabbat Morning Services – in-person and virtual
Saturdays at 9:30 a.m. ■

AARC embraces community collaborations

By Emily Eisbruch

During the sad and challenging times of war in Israel and Gaza, members of the Ann Arbor Reconstructionist Congregation (AARC) have appreciated the community collaborations offered in our area. One meaningful event was the Songs for Solace, Healing and Hope gathering, held at Temple Beth Emeth on October 19. Laurie White, a longtime member of the AARC and a talented musician, served as part of the team that led songs in English, Hebrew, and Yiddish.

Rav Gavrielle of the AARC compiled a list of resources that many community members have found helpful. These include prayers, poems, books, Jewish contemplative techniques, places to donate, educational resources, and much more. To review these resources, visit https://aarecon.org/resources-for-the-current-situation-in-israel-and-gaza/

The AARC welcomes interested community members to our services, on the second Saturday and fourth Friday of each month. Please visit the website at https://aarecon.org/ or email aarcgillian@gmail.com

AARC events in December

December 3
AARC Book Group Meeting. Emily and Avi Eisbruch will host a lunch at their home, 12:15–1 p.m., followed by a book discussion in person and on Zoom from 1–2 p.m. Rav Gavrielle Pescador will join us for a discussion of a book by a Reconstructionist rabbi, Michael Strassfeld: *Judaism Disrupted: A Spiritual Manifesto for the 21st Century*.
December 9
Second Saturday Morning Shabbat Service. This is a hybrid Shabbat Service led by our Rabbi, Gabrielle Pescador at the JCC and on Zoom. Zoom link will be sent out the week before the event. 10:30 a.m.–12 p.m.
December 14
Chanukkah Party! Join us for our annual Chanukah party at the JCC. We will enjoy a brief service, light candles, play dreidel, and eat Chanukkah treats (potluck style of course!) Beit Sefer will have a special presentation and much merriment will be had! More details to come, save the date!! 5:30–7:30 p.m.
December 22
Fourth Friday Kabbalat Shabbat. This is a hybrid service led by Rabbi Gabrielle Pescador in person at the JCC and on Zoom. Everyone is welcome! 6:30 p.m. ■

TBE debuts new b' mitzvah terminology

By Laura Mason, Temple Beth Emeth Clergy Assistant

Are you wondering what a b' mitzvah is? I bet you could guess … Got a guess? Ok, hold on to it while I tell you a story.

Almost a year ago, I started as the Clergy Assistant at Temple Beth Emeth. It quickly became clear to me that most of my job would revolve around b'nai mitzvah, as we were calling them then, and I had almost no idea what that was. I'd seen a bar mitzvah once in a movie or something, but I'd never even heard the term "b'nai mitzvah." So figuring that out was step number one.

Turns out that was the easy part. A quick chat with Rabbi Whinston and I had it down. B'nai — plural, just boys or boys and girls. B'not — plural for just girls. Bar — one boy. Bat — one girl. Ok, I thought, I can do this. I took French in college; I've dealt with gendered languages before. Then I started learning about all the other details. Kiddush. Challah. Parties. Aliyahs, which I quickly learned is properly pluralized "aliyot." Oneg. D'var Torah. Rehearsals. And those are just the spiritual details. I'll try to bore you as little as possible with the logistical and administrative ones, but that's where I shine. I might not know all the service components, but day-of timeline? I'm your person. Where to order custom kippot? I have a list for that. Programs? I print them. All this to say, I'm the Head B' Mitzvah Planner over here, your B' Mitzvah Logistics President. As one parent recently called me, "the b' mitzvah person with the answers." Which really is just a fancy way of saying "Clergy Assistant."

Still got your guess about what a b' mitzvah is? I'm getting to your answer, I promise.

It wasn't just Hebrew that I was learning last fall as I started my job at TBE. I also started to learn about TBE's deep commitment to social justice, and its roots in the Reform Jewish movement, which has historically stayed on the front lines fighting for social reforms. One of those fights has been gender liberation and specifically transgender right

TBE was already engaging in this fight by adapting the language around b'nai mitzvah on an individual basis to fit the needs of LGBTQ+ members of the congregation. In June of 2022, our congregant Rosie Meisler became b'nei mitzvah, as they chose to call it. They recently shared more about that process with me: "As a nonbinary Jew, there have been times where I've struggled with feeling whole and like I'm able to be my full self … I eventually told Cantor Hayut, "I would actually prefer to use they/them pronouns. Ever since I said that, I was supported not only from fellow nonbinary people, but also from my temple. My two worlds finally united. Cantor Hayut asked me what I would like to call the upcoming event, and what I would like to have stated on my certificate."

TBE was able to give Rosie a gender-affirming b'nai mitzvah experience because Rosie was brave enough to ask for what they needed. But what about our other LGBTQ+ congregants and students? How would they know about the inclusivity we offered if they weren't inclined to ask? We knew we needed to adopt a formal language change to reflect and better communicate the work we were already doing.

So we're shifting our language around the lifecycle event that most 13-year-olds engage in with us. As Rabbi Josh Whinston said in his message to the congregation this summer, "moving forward, our website and other pertinent materials will refer to this event as a b' (pronounced Be) mitzvah. This term will serve as our generic and inclusive term for this lifecycle event. As we meet with students and families, we will ask them how they want us to refer to their service."

We chose the term b' mitzvah because it's open ended. You can follow the "b" in b' mitzvah with "at" and have a bat mitzvah. You can add "nei" and have a b'nei mitzvah. You can leave the "b" as is and have a b' mitzvah. There are lots of options and we want to help you find one that speaks to you and your identity.

As a member of the LGBTQ+ community myself, it has felt so good to be part of the process of continuing the fight by formally naming what we've already been doing — inviting students and families to celebrate and engage with their b' mitzvah process in a way that feels good to them, with language and a service that reflects who they are in their fullness.

So that's what a b' mitzvah is. Did you guess right? ■

Yizkor: May we remember the fallen and embrace the living

By Shitim Institute

For many generations Jews of different traditions and streams have used the Yizkor prayer as a mourning and commemoration text for the dead, the fallen, and the slaughtered. The yizkor is used both as a religious and a secular text, and specific Yizkor texts are written to commemorate different occasions.

This writing was inspired by the previous versions of the Yizkor prayer, as written by Berl Katznelson for the fallen from Tel Hai, Abba Kovner for the victims of the Holocaust, and Ahuvia Malchin and Aharon Ze'ev for Israeli casualties of war.

This text was written by "Machon Shittim," the Kibbutz Holidays Institute, an Israeli institute which develops, preserves, and educates about Jewish-Humanistic traditions developed within the Kibbutz movements for over a century.

The Jewish Federation of Ann Arbor is a proud supporter of Machon Shittim through its membership in iRep, "The Israel Religious Expression Platform," a coalition of 28 Jewish Federations and Foundations that work together to promote respect for diverse expressions of Judaism in Israel. Any support for the Jewish Federation of Ann Arbor, during peaceful or turbulent times, is also support for Machon Shittim and other similar organizations.

May the People of Israel remember the innocent souls of its sons and daughters, faithful and brave, people of labor and peace, victims of the massacre on the Black Shabbat of 5784.

Let us remember the women and men murdered in their homes, in their kibbutzim, moshavim, and cities of the Gaza envelope, which were breached and occupied by a cruel and merciless enemy.

The mother, gathering the last of her strength to hold the iron door handle tight to protect her family from the evil on the other side.

The father, throwing his children out of the window of their burning home, leaping out after them and taking the lead bullets with his own body.

The friends, fleeing murderers through the fields but finding no refuge.

Let us remember the noble and courageous ones who ran to defend the communities.

The warriors, women and men, from local security teams, who remained vigilant and confronted the enemy with their meager weapons, fighting for their lives.

The soldiers, women and men, positioned along the fence, who fought courageously, the few against the many, and fell in battle.

Those serving in the Search and Rescue forces, the Israel Security Agency, the Israel Police and the Israel Defense Forces, who hastened from all over the country to help their brethren under attack and were cut down in the killing fields.

Let us remember the victims of terror from the Western Negev and the Bedouin communities, year after year, to this very day.

All the inhabitants of the frontier, citizens and soldiers, foreigners, immigrants, and residents, whose bodies served as our border.

Let Israel remember, and be blessed by its scions, and mourn the radiance of youth, the preciousness of courage, the sanctity of will and the devotion of self-sacrifice that perished in this fierce battle. May those who fell on that Black Shabbat be bound up in the hearts of Israel for all the generations to come.

Let us embrace the living, the survivors of the hell and the atrocities on that dark day.

Let us embrace the hostages, women and men, who are being held prisoner in the underbelly of Gaza, as well as the missing, whose fate is yet unknown.

Let us embrace the old woman and the soldier, the young boy and the teenage girl, the family members who were taken captive together, the mother taken from her babies, and the babies taken from their parents.

Behold, their eyes are looking upon us, so let us not remain silent until they are returned home.

Let us embrace the little girls and boys who grew up under the shadow of a volcano and were caught in the crosshairs of the erupting inferno.

The wounded, of both body and spirit.

Those trembling with worry for their dear ones who were captured and are missing.

The orphans, the widows and widowers, and all the bereaved.

The refugees of this war, the communities of Israel, by the thousands, who were forced into exile from their homes without knowing when they may return.

Let our mourning not go silent, and not be comforted, and not fade away until Israel returns and redeems its plundered land, and dwells upon it in safety and peace for all the generations to come. ■

Yocheved Lifshitz among released hostages

by Amichay Findling

In the end of October, we received the encouraging news that four hostages had been released by Hamas: two American citizens from Chicago, Judith and Natalie Raanan, and two elderly Israeli women, Yocheved Lifshitz and Nurit Cooper. Lifshitz, 85, and her husband, Oded (still in Hamas captivity), are volunteers of the Israeli NGO "Road to Recovery," supported by the Jewish Federation of Greater Ann Arbor.

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"Road to Recovery" is an Israeli Association of volunteers who drive Palestinian patients — primarily children — from checkpoints in the West Bank and Gaza for lifesaving treatments in Israeli hospitals.

Many of these volunteers reside in the southern regions of Israel, where they drive daily to Gaza checkpoints to transport children to and from hospitals all over Israel.

Tragically, many of those dedicated human rights activists were killed, captured, or lost their relatives and loved ones to Hamas' horrible attack on October 7. Through these tragic times, "Road to Recovery" continues to transport sick children from the West Bank to hospitals throughout Israel and, in addition, is assisting in the transport of evacuees and soldiers and the delivery of medicine across Israel to those displaced from their homes.

Your contributions of the Jewish Federation support "Road to Recovery" and other important human rights organizations in Israel — both in times of peace and times of crisis. ■

Moshav Nahalal is drafted to war

Amichay Findling, Israel and Overseas Director, Jewish Federation of Greater Ann Arbor

At the beginning of October, the Jewish Federation of Greater Ann Arbor hosted a delegation of 10th and 11th grade students from our partner community Moshav Nahalal in Galilee. Merely 24 hours passed from their landing back in Israel after their visit to Michigan to the outbreak of the war, an event that drastically changed their lives.

Very quickly, the whole moshav community was drafted to war, whether it was in the army, civil defense for the community, or helping the Israelis that had to evacuate their homes.

Nahalal residents hold a tradition of meaningful combat service in frontline and special-ops units, and currently, most of the Moshav's men are drafted to reserve service. Many mothers were left to attend their babies and toddlers by themselves, in constant fear from rocket alerts. Education institutions and activities ceased, due to government orders or lack of workers, who were drafted. Bomb shelters which were not used for many years had to be remodeled; apartments were prepared for housing dozens of families evacuated from northern or southern settlements within range of danger.

All these assignments were dealt with by the Nahalal teens.

The kids we hosted just a few weeks ago volunteered to keep the moshav running and prepared for war. Since schools were closed, teenagers spent their days preparing the moshav's old bomb shelters, remodeling old houses and apartments for housing families who had to evacuate their homes, and taking care of young children in the moshav's kindergartens. Teenagers even volunteered for "sleepovers" with families who had several little kids — since one mother can't grab 2–3 toddlers and run to shelter by herself in case of a rocket alarm.

The adults of the moshav are very busy as well, whether it is within the community, keeping the moshav functioning without close to half the workforce, hosting dozens of evacuated families, or volunteering to aid southern kibbutzim destroyed in the October 7 attack. One example is the case of Ofer Tamir, who just came back from chaperoning the teenager's delegation to Ann Arbor. Tamir, together with other dairy farmers and ranchers, ran a massive-scale volunteer operation to evacuate cattle from the attacked and abandoned kibbutzim. You can hear more about his experience in this short podcast: https://www.israelstory.org/episode/ofer-tamir/

How can we support our friends and partners?

The short answer is to show them that we care about them and support them. If you ever participated in an exchange yourself, find the email or phone number of someone you know from Nahalal and write to them. If you wish to join in to our community video message, press this link and video yourself with a short message to our Nahalali friends: https://app.memento.com/nahalal-remind-them-that-they-are-in-our-hearts/b75DOqubY4/record

Donate to the Israel Emergency Fund: https://form.jotform.com/232792945496978

Let's keep the partnership running! ■

An exodus from narrow straits

By Joy Wolfe Ensor, November 9, 2023

From a narrow place I called out to God; God answered me within the expanse.

(Psalm 118)

After being freed from slavery in Egypt, the Israelites had to wander for 40 years in the desert before entering the Promised Land. God didn't want the direct survivors of slavery to govern the land, only those who had grown up in freedom. So, Moses, our liberator and teacher, delivered the Ten Commandments to us and gave us a great oration about how to behave, but then he died in the desert. It was his young successor Joshua bin Nun who led the people into the land. Why?

I was taught as a child that God didn't want people with a "slave mentality" to enter the land, but I wasn't taught what that meant. The way I think about it now is that slave mentality is a traumatized victim mindset that leaves the head and heart stuck in narrow straits. Trauma too often metabolizes into fear, hate, and a thirst for vengeance. It can make it difficult for a person (or a people) to grasp that in wielding their strength to defend themselves, there is also a responsibility not to misuse their power. "Narrow straits" isn't just a metaphor: it's the literal translation of, the Hebrew name for Egypt. Joshua was presumably free of that limitation, and thus better-equipped to be a wise leader of the nation.

My generation of descendants of Holocaust survivors is sometimes referred to as the Joshua generation. I'm here to say that we're not free of the trauma; rather, it cascades down through the generations. Trauma has also cascaded down through generations of Palestinians since 1948, which Jews celebrate for the establishment of the State of Israel and Palestinians mourn as (the Nakba). I am seeing both sides in the Israel/Palestine conflict retraumatize each other over and over again, so that the intergenerational wounds have no chance to heal fully.

How many generations will it take, in our time, for wiser leaders to emerge from the narrow straits and agree to share the land in peace?

Today we are raw with grief and anguish and fury over the Hamas slaughters, whose horrors only deepen as the weeks pass. They trigger our deepest national traumas and should shock the conscience of the entire world. There is no justification for the atrocities that we witnessed on October 7. None. The images of their brutality evoke images of the worst times in Europe.

So too do the images of people fleeing northern Gaza with their possessions in horse-drawn carts, and of innocents dying in numbers too huge to grasp. And my God, the children.

There is a terrible déja vù in all this. During my first fall in Ann Arbor, I was consumed with the events of the Yom Kippur War. For 50 years I have witnessed aggression and escalating counter-aggression. Both sides seem to be doing the same thing over and over again, expecting a different result. That is insanity.

How many more generations will it take?

There are root causes in the past that we can't change, but there are contemporary events that we can attempt to influence. These include combating Hamas terrorism while at the same time holding the Israeli government accountable for conforming to international law and upholding Jewish values. "Impossible," you say? We are a people who have made the impossible happen. We have done so by finding our way out of narrow straits, over and over again.

I watch with admiration the younger generation of Jews who forcefully and publicly challenge Israeli governments' policies toward the Palestinians. When my generation first voiced such criticism, we were accused of being "self-hating Jews," infected with internalized antisemitism. You can imagine what a wound that was for us as descendants of Holocaust survivors. For me personally, my father's instruction, "Don't call attention to yourself. Try to blend in. That is the way to be safe as a Jew," was an additional admonition that served to restrict my voice. For this next generation to be so out in its heartfelt dissent is inspiring.

Having said that, I am appalled that antisemitism, which was already rising in recent years, has now exploded into a firestorm of hate and violence. I become physically clenched and nauseated when those who advocate for Palestinian rights, including some Jews, describe Israel as genocidal, and those of us who embrace Zionist yearnings as colonialists. I work hard to confront the facts of erasure, dispossession, and mass casualties. This is, frankly, easier for my intellect than for my gut. I have extremely important disagreements with the language that some use to describe the conflict and its root causes, and I'm grateful to have a strong and loving group of interlocutors (Jewish, Muslim, and Arab Christian alike) with whom to share my own journey of understanding.

When the shock and grief subside, there will be more to say about the complex history of the land, and about the ultimate question of where we American Jews would go if, God forbid, the current explosion of antisemitism grew even worse and we were told to "go back to where we came from." For now, we are still embroiled in arguments over whose rockets rained death on the Al-Ahli Arab Hospital in Gaza City. That humanitarian catastrophe rightly triggered horror, and the uncertainty about its cause unleashed a flood of misinformation and a premature rush to judgment on both sides. The saying, "A lie can travel halfway around the world while the truth is still tying its shoes," has never felt more accurate. Each side insists that the other side is lying. Lies are a weapon of war. Lies are insidious because they uproot us from a shared reality and our shared humanity. They aim to prevent us from uniting with each other for peace and justice.

How many more generations will it take?

For now, I pray for a ceasefire. I pray for a release from bondage for the Israeli hostages. I pray for a serious international commitment to achieve a two-state solution that will allow Israelis and Palestinians alike to live in peace and security in the land that we all love. I pray for the people of Gaza to be released from the nihilist dictatorship of Hamas, and to no longer suffer the unspeakable costs of being used as human shields or viewed as collateral damage. I pray for a release from occupation for the people of the West Bank. And I pray for the Israelis to be released from the narrow straits of a mindset that says, "We're the historical victims here, and we're under unconscionable assault, so there is no alternative]."

May we hold each other with tenderness as we bear witness to each other's pain. May the day come when we refuse to be enemies. ■

Highlighting humanity: The hope of two progressive Jews in the aftermath of October 7

By Micah Sweet and Matan Berg

October 7, 2023, was a day that neither of us expected. As we woke up that Saturday morning, we were horrified by dozens of news notifications of an unprecedented terrorist attack on the Jewish people. We were sad, shocked, angry, and confused all at once — more than anything else, we were terrified to witness what was to come

We are both members of J Street U, an organization that has historically been a space for progressive Jewish students to express their support for the humanity of both Israelis and Palestinians. As an outgoing senior and an incoming freshman, we have both found J Street as a refreshing alternative to many mainstream Jewish organizations that we feel lack the nuance necessary to approach the Israeli-Palestinian conflict. We are proud to belong to a group that centers the right of Palestinians and Israelis to live in dignity, safety, and peace. We detest oppression and hate in all its forms and stand in solidarity with all those facing discrimination and brutality. October 7 and its aftermath have felt like an unconditional failure of all of our previous organizing efforts: peace has never felt so far away.

Our feeling of disappointment has spanned beyond this failure and the seemingly improbable nature of peace, however. We have seen groups to our left celebrate the disgusting Hamas terrorist attacks as justified resistance to occupation. We watched as the deadliest day for Jews since the Holocaust was reframed as a historic

Micah Sweet

Matan Berg

counteroffensive. On the other hand, we have seen groups to our right make racist generalizations against and about the entire Palestinian people, and promote wanton, retaliatory violence against civilians. And inward, we have struggled as a student organization, grappling with our own grief and the best course of action to ensure that the future for Israelis and Palestinians takes a different course than the past. We believe Hamas should be dismantled, but we stand strong in our condemnation of the immense suffering of innocent Palestinian civilians. Nor do we want to risk fostering animosity in Gaza that results in entrenched hatred. We have been overcome with a sense of nihilism as we simultaneously recognize that the mission of Hamas is antithetical to the Palestinian plight and that the entire ideology of the current Israeli government is incompatible with true democracy and basic morality.

Above all else, we recognize that members of the University of Michigan are mourning. Muslim and Jewish students, and even students who have never thought about this conflict before, are experiencing unbelievable sadness. While so much can be said about the various political reactions that have occurred this past month, analysis of our campus's environment has consistently omitted the underlying source of all of the division and bitterness: people are distraught that thousands have died, and they want the indiscriminate death and destruction to stop.

Nonetheless, this is not the story that has been told about Michigan and college campuses across the country. Even though students and organizations are full of sorrow and grief, the divisive political and social environment ensuing from this despair has been far more apparent than the despair itself. Our fellow students are not allowed to just be sad; they must pick a side. People feel uncomfortable engaging with anyone who holds even a slightly different perspective, except, of course, on social media, where the absence of civility is a given. Professors, students, and clubs alike have been scrambling as they discern which statements to sign and which rallies to attend in order to avoid ostracization from their religious, ethnic, and political circles (you can imagine how we must feel as leftist Jews).

What's more is that antisemitism and Islamophobia are at abhorrently high levels. As aforementioned, polarization on campus has proliferated, which has bred even more student fear — and for some, downright hatred. Many of our friends are scared to wear yarmulkes and hijabs, posters of kidnapped Israelis have been torn down, and the divisions between so many students have seemingly never been larger. In the face of this onslaught of hostility, we feel the only way we can combat hate is in coalition with

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Local Jewish community responds to crisis in Israel

By Eileen Freed, Executive Director, Jewish Federation of Greater Ann Arbor

Since that horrible Saturday morning, October 7, when Hamas terrorists invaded Israel from Gaza, the Jewish community has worked together to act in support of Israel, to highlight the plight of the now 239 hostages being held in Gaza, and to address local antisemitism. In the last month, the world has seen the evidence of Hamas' barbaric attack. The Israel Foreign Ministry estimates that 1,200 people, mostly civilians, were brutally murdered, and thousands were injured. Hamas took 244 people — women, children, babies, soldiers, the elderly, whole families — to Gaza. As of this writing, four hostages have been released and one was rescued by the Israel Defense Forces. The fate of the remainder of the captives is unknown, and the Red Cross has not been allowed access to assess their condition or obtain proof of life.

Israel Emergency Campaign

On October 7, the Jewish Federations of North America initiated the largest, most collaborative philanthropic effort ever undertaken by the Jewish community. In partnership with the Jewish Community Center Association, Reform and Conservative movements, National Council for Jewish Women, and umbrella organizations for Jewish Day Schools and Jewish Family Service organizations, Jewish Federations of North America launched a historic $500 million Israel Emergency Fund Campaign.

The goal was surpassed in just under three weeks. As of November 10, almost $638 million was raised and $175 million was allocated to Israeli NGOs.

In Ann Arbor, generous donors set up a $125,000 match to encourage support for this effort, and the Jewish Federation is partnering with Beth Israel Congregation, the Hebrew Day School, Jewish Community Center, and Temple Beth Emeth to encourage participation. And this collaborative effort has been and continues to be a success. As of November 10, almost 200 donors had contributed more than $300,000.

A fundraiser for the Israel Emergency Campaign was held November 19 at the home of Malcolm and Judy Cohen.

One hundred percent of Israel Emergency Campaign funds are used for immediate and urgent needs of the individuals and communities most impacted. These include funds for medical care, emergency services, evacuation, transport, housing, supporting victims of terror, trauma relief, and psychological support. This fundraising effort will not stop because it will take years for victims to resume their lives and to rebuild the communities of the south.

To contribute to the Israel Emergency Campaign, visit www.jewishannarbor.org.

Standing together as a community

As the magnitude of the hostage situation became clear and community members were feeling increasingly isolated and betrayed by those blaming the attack on Israel, Jewish Federation, in partnership with local community partners, spearheaded a community gathering Sunday, October 22, in front of City Hall. The gathering, attended by almost 300 people, included remarks by Federation Executive Director Eileen Freed and Congresswoman Debbie Dingell. The names of the hostages — known to that point — were read by student leaders from the University of Michigan. Local clergy led prayers and songs. To read Eileen's remarks, visit the News & Events section of the Federation website.

Additional community gatherings included a collaborative evening of song and healing hosted at Temple Beth Emeth and several educational programs held by local synagogues.

Almost 50 community members joined with hundreds of thousands of Americans from across the country at a March for Israel in Washington, D.C., on November 14. The March was in support of Israel and the hostages and to protest the rise of antisemitism.

Taking Action

Over the past month, members of the community have taken action in numerous ways.

The local Israeli community has initiated a powerful grassroots effort to ensure the hostages are not forgotten. They have held

Israeli civil society steps up during current crisis

Amichay Findling, Israel and Overseas Director, Jewish Federation of Greater Ann Arbor

The Jewish Federation of Greater Ann Arbor is a longtime supporter of several civil society organizations attending some of Israel's most fragile social segments: Children at risk, children with disabilities, and Ethiopian Israelis. Our partner organizations in Israel have developed frameworks during times of peace that enable them to attend these populations' special needs in times of crises.
populations' special needs in times of crises.

These organizations are: "Youth Futures" activity in our partnership region, in the city of Nof Hagalil; the Ethiopian National Project (RNP); and "Krembo Wings."

Youth Futures is a youth mentorship program which works in some of Israel's most deprived communities. This is a holistic program that meets children and provides them with attention, empowerment, and supportive environment in their schools, homes, and communities.

For many years the program's mentors worked with the children, focusing on personal, familial, social, and educational areas in an effort to give them the tools to navigate challenges and celebrate achievements in a constructive way. Youth Futures not only gives children tools to succeed, but also empowers teens to serve as role models thus helping families to flourish.

Like every other organization in the state of Israel, October 7 drastically changed the reality for Youth Futures, its employees, and beneficiaries. Even within the small team of eight working in Nof Hagalil, far from the fighting areas, grief has struck. One of the team members lost a close relative, a Golani brigade commander killed in the first day of fighting.

Beyond the personal grief, schools were closed, and the whole model of work with the program's kids had to be altered. For Youth Futures beneficiaries, the isolation at home becomes a major demoralization and even a danger. Whether it is the feeling of loneliness and lack of peers' encouragement, dangers from kids' staying home unattended, or in the worst cases, with some children at risk, a real danger from immediate relatives "trapped" at home together. Therefore, the team could not pause and sink into their own grievances. They kept close connections with the kids and their families, visiting them in their homes (often under rocket alarms and other frightening situations), and were a real ray of light to the children, as the children were to them.

As schools are slowly opening back up, according to the different stances of the fighting and levels of defense, the mentors

can go back and meet the kids in the relative safety of their schools, back in groups to comfort each other in those difficult times.

Due to the Jewish Federation's ongoing support of Youth Futures in times of peace, this important organization can keep on doing its important work also in these distressing times of war.

The Ethiopian National Project works to ensure the full and successful integration of Ethiopian Israelis into Israeli society. The organization was founded in 2001 and since then works tirelessly to prevent the creation of a black underclass in Israel by launching targeted, evaluated initiatives that enable community members to grasp their full potential.

Due to many reasons, many Ethiopian Israelis are among the weakest in Israeli society. Many of them dwell in peripheral towns and cities, with limited access to employment opportunities and higher education. Many teenagers find themselves in the streets and might end up in youth or later military prisons.

Thus, ENP focuses its efforts on youth ages 13–18 and the parents and leaders who impact their lives. In 2004, ENP launched a major effort to provide quality opportunities for Ethiopian Israelis. ENP's programs include after-school holistic support and workshops designed to empower parents and community leadership.

During times of crises, the weakest populations might find themselves the most severely affected. Living in the periphery in old buildings with no shelters risks lives. Working as "contract employees" makes them immediately lose income in times of crisis, when offices and institutions close their gates.

Many Ethiopian Israelis already suffer trauma, from the horrible, and many times untold, difficulties of their immigration journey to Israel, through Sudan. Many others, younger in age, are currently drafted to the military, large numbers of them to front-line units. Trauma affects much worse on those already affected by it in the past, and on soldiers experiencing the horrors of war. Many families live in old houses in peripheral cities, such as Ashkelon, and are forced to leave their apartments to safer places, crowding large families in hotel rooms or at relatives' already-crowded apartments.

From filling up the basic needs of dislocated families to emotional support and advocacy, the ENP uses its existing framework of activities and employees to support this fragile community.

Krembo Wings has been leading change across Israeli society by helping to change perceptions and bring awareness to children and youth with disabilities for more than 20 years.

Established in 2002, and registered as a nonprofit organization in 2006, Krembo Wings began as the only fully inclusive youth movement in Israel — from humble origins as a once-a-week social outing for parents of and children with disabilities, it has developed into a thriving national network with 95 branches across Israel, over 9,000 participants, with a replicable and successful branch model being implemented across the country.

During these times of crises, youth movements cannot keep working the same way. With many families forced to leave their homes, and educational group activities ceased, Krembo Wings changed its stance of operation.

The organization established an emergency hotline to advise and assist families of youth and children with disabilities. Youth members with no disabilities are visiting their comrades at their homes, instead of at the youth movement's activities. Group meetings has shifted from in-person to online, thus keeping some kind of routine, so important for any kid, let alone a person with disabilities. For the more severe cases of dislocated families, Krembo Wings established a "placement team," assisting families to find suitable and accessible temporary housing. Finally, giving tools to the families of children to handle the unusual situations found in times of war, the organization provides a weekly online lecture by various professionals, dealing with anxiety, building resilience, or facilitating parents' conversations.

Your ongoing support of the Jewish Federation of Ann Arbor also supports Krembo Wings' ability to be there for Israel's Youth and Children with disabilities during these harsh times.

Please find a link to support the fund on the Jewish Federation's website: jewishannarbor.org . ■

Local community responds, continued stroller and shoe displays on the University of Michigan Campus and near the Ann Arbor Farmers Market. Their events include reading the names of the hostages and providing information to passersby.

Community members of all ages have written letters of support to evacuee families, which have been passed along to Ann Arbor's partner community, Moshav Nahalal, and to leaders at Dror Israel who have been working with evacuee families.

Local Jewish organizations have promoted the Blue Ribbon campaign to call for the return of the hostages. Blue Ribbons and blue bracelets may be picked up at local synagogues and at the JCC. To post on social media, visit www.blueribbonsforisrael.org.

The Jewish Community Relations Committee (JCRC) and Federation leaders have been engaged in meaningful conversations with local and state civic leaders and law enforcement to ensure they understand the Jewish community's concerns about safety, security, and antisemitism. JCRC is also mobilizing a Parents of Jewish Students Advisory group; its first meeting was November 19. For more information about civic engagement, contact McKenzie Katz at mckenzie@jewishannarbor.org.

To stay in touch, learn about upcoming programs, and get information about opportunities to mobilize, visit JewishAnnArbor.org and the Israel Resource Page, and subscribe to Federation's e-newsletters, which contain information about activities across the community. ■

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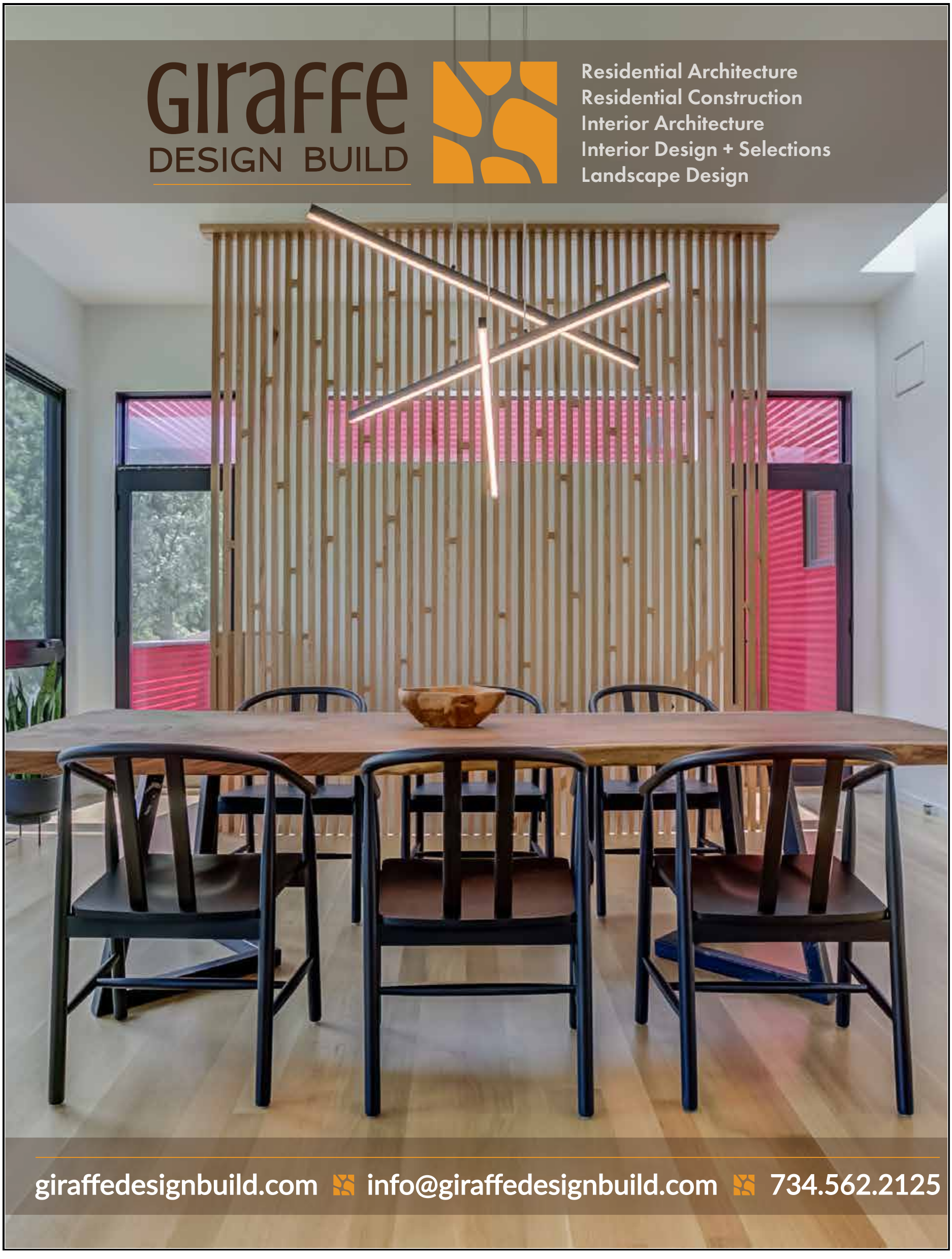
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The enormous weight of our history: Nahal Oz on my mind

By Shifra Epstein and Clare Kinberg

Last month, my friend Shifra Epstein, an Israeli folklorist and longtime Ann Arbor resident, sent me a series of messages about Kibbutz Nahal Oz, which was among the first communities in the Otef Azza/Gaza Envelope to be invaded and brutalized by Hamas on October 7. Shifra wrote me, "In 1986, when I was the Curator of Ethnography at the Israel Museum, I conducted research on the Gaza's embroidery. On the way to Gaza, I visited Nahal Oz several times." Shifra has not stopped thinking about Nahal Oz since October 7.

Kibbutz Nahal Oz is located in the Northwest Negev, only 4.3 miles from the border with Gaza. It is one of among approximately 20 small, tight-knit communities that are situated along the border and mark the place where the state of Israel begins and ends.

Shifra and I, and most of you, have read about the many hours the Hamas murderers spent in the kibbutz and the unimaginable horrors soldiers encountered as they removed the bodies of victims, including butchered babies and small children and people burned alive. As of November 12, total losses among the members of Nahal Oz were still unknown, at least 40 residents were reported killed, and 20 were kidnapped to Gaza.

Three days after the Hamas attack, Yair Lapid, Israel's opposition leader, visited the kibbutzim of Otef Azza. During his visit, Lapid quoted from "In the City of Slaughter," written in 1904 in response to the Kishinev pogrom by the national poet of Israel, Hayim Nahman Bialik (1873–1934).

Every Israeli encounters this poem, Shifra told me, in school or beyond. "I first read 'In the City of Slaughter' in high school in Israel. I always thought that Bialik had been in Kishinev during the pogrom; however I discovered that the poem was written by Bialik after he traveled to Kishinev to interview survivors of the massacre." His resulting 300-line poem consists of as much unrelenting, horrific detail as you could find in the videos of October 7, 2023.

From "In the City of Slaughter":
Get up and walk through the city of the massacre
And with your hand touch and lock your eyes
On the cooled brain and clots of blood
Dried on tree trunks, rocks, and fences; it is they.
Go to the ruins, to the gaping breaches.

In addition to the descriptive "In the City of Slaughter," Bialik wrote a political poem, "Al Hashechita"/"On the Slaughter," also in 1904.

Last stanza of "On the Slaughter":
And cursed be he who cries out: Revenge!
Vengeance like this, for the blood of a child,
Satan has yet to devise.
Let the blood fill the abyss!
Let it pierce the blackest depths
and devour the darkness
and eat away and reach
the rotting foundations of the earth.

"On the Slaughter" was translated and commented on by Peter Cole in the Paris Review in 2014 after the kidnapping and murder of three Israeli teenagers and the subsequent Israeli response during which at least 1,300 Palestinians were killed.

Cole was inspired to write about this poem in 2014 because Netanyahu had referenced the "Israeli" poem with the line, "Vengeance like this, for the blood of a child," in defense of the IDF operations in the West Bank.

Cole writes, "Never mind that the poem intoned by Mr. Netanyahu wasn't Israeli: it was written long before the state was founded and very far from it. 'On the Slaughter' was the 30-year-old Odessan Hayim Nahman Bialik's immediate response to the April 1903 pogroms in the Bessarabian town of Kishinev. … Netanyahu quoted just two lines, carefully avoiding the one preceding them: 'Cursed be he who cries out: Revenge!'

"Bialik was hardly a pacifist. 'On the Slaughter' — the title alludes with the darkest irony to the blessing recited by Jewish ritual slaughterers before 'humanely' slitting an animal's throat, and also to Jewish martyrs in the middle ages who killed themselves before their Christian tormentors could — was, and is, a cry of despair, of hope exploding, of impotent anger in the face of base hatred and brutal injustice. And the poet would go on elsewhere to rail against Jewish passivity and to call for Jews to defend themselves, lambasting writers who retreated into aesthetics and refused to let politics sully their work."

After treating us to an Arabic translation of the poem in 1966 by "the first star of Palestinian resistance poetry, Rashid Hussein," Cole invites us to imagine a "reading of Hussein's translation by a 30-year-old poet in what's left of the Gazan neighborhood of Sheja'iyeh — one could easily think it had been written by a Palestinian. Yesterday."

Or today.

Cole concludes his 2014 reflections, "Who is being slaughtered now? Who cries out for an absent justice? Who for revenge? Where is cruelty? And where iniquity?"

One hundred and twenty years after 49 Jews were massacred by the mob in Kishinev, more than 1,200 people, mostly Jews, were massacred in Israel. This despite the very different circumstances. Jews in Israel have the means to protect themselves, or so they thought.

Housed in Kibbutz Nahal Oz prior to October 7 was an Israeli military base, Unit 414 of the Combat Intelligence. Their duty was to conduct reconnaissance on the border with Gaza as well as to operate the remote-controlled gun turrets stationed on the Iron Wall. Field observers watch for threats along the Gaza border by analyzing video filmed by cameras positioned along the border fences. On the morning of October 7, the soldiers stationed at Nahal Oz opened fire on the Hamas invaders, and killed many; however, Hamas was able to overrun the base, killing many soldiers and taking some captive, including 13 female field observers. Seven were kidnapped and three are missing as of mid-November.

As reported on November 6 in the Times of Israel, "'The story of the Nahal Oz command center will forever be remembered as a story of heroism and fighting,' said the commander of Unit 414, Lt. Col. Ofir Avram. 'We bow our heads in memory of the fallen, embrace and strengthen the dear families who are an inseparable part of the 414th [unit] from now and forever,' he added, in remarks provided by the IDF."

Nahal Oz was founded in 1951, the first Nahal (acronym of Noar Halutzi Lohem, literally Fighting Pioneer Youth) settlement. Initially the kibbutz was referred to as Nahlayim Mul Aza, "Nahal soldiers across from Gaza."

By 1953, Nahal Oz transitioned into a civilian community. Throughout its history, Nahal Oz suffered from attacks by different Palestinian and non-Palestinian guerrilla organizations, mostly, but not only, from the Gaza area. Confronted with security issues, mostly rockets and penetrations from Gaza, Nahal Oz has a special place in Israeli mythology and has been closely engraved in the Israeli consciousness.

In 1956, 67 years before the Hamas massacre in Nahal Oz, the kibbutz was attacked by Sudanese soldiers of the Egyptian army, and Roi Rotberg, a member of the kibbutz and the security officer of the kibbutz, was killed. He was shot off his horse, and his body was dragged into Gaza.

Following the killing, as today, emotions in Israel ran high. However, while it took Benyamin Netanyahu a week to visit the soldiers of Nahal Oz after October 7, Moshe Dayan, then Israeli Chief of Staff, traveled immediately to the kibbutz to give the funeral oration for Roi Rotberg.

Dayan's eulogy is considered a defining speech of Zionism and Israeli history. The speech has been translated many times into English. It was published by the Israeli Newspaper Yisrael Hayom on April 28, 2016, under the title: "When Moshe Dayan delivered the defining speech of Zionism."

Translation by Mitch Ginsberg, the former *Times of Israel* military correspondent.
"Yesterday with daybreak, Roi was murdered. The quiet of a spring morning blinded him, and he did not see the stalkers of his soul on the furrow. Let us not hurl blame at the murderers. Why should we complain of their hatred for us? Eight years have they sat in the refugee camps of Gaza, and seen, with their own eyes, how we have made a homeland of the soil and the villages where they and their forebears once dwelt.
Not from the Arabs of Gaza must we demand the blood of Roi, but from ourselves. How our eyes are closed to the reality of our fate, unwilling to see the destiny of our generation in its full cruelty. Have we forgotten that this small band of youths, settled in Nahal Oz, carries on its shoulders the heavy gates of Gaza, beyond which hundreds of thousands of eyes and arms huddle together and pray for the onset of our weakness so that they may tear us to pieces — has this been forgotten? For we know that if the hope of our destruction is to perish, we must be, morning and evening, armed and ready.
A generation of settlement are we, and without the steel helmet and the maw of the cannon we shall not plant a tree, nor build a house. Our children shall not have lives to live if we do not dig shelters; and without the barbed wire fence and the machine gun, we shall not pave a path nor drill for water. The millions of Jews, annihilated without a land, peer out at us from the ashes of Israeli history and command us to settle and rebuild a land for our people. But beyond the furrow that marks the border, lies a surging sea of hatred and vengeance, yearning for the day that the tranquility blunts our alertness, for the day that we heed the ambassadors of conspiring hypocrisy, who call for us to lay down our arms.
It is to us that the blood of Roi calls from his shredded body. Although we have vowed a thousand vows that our blood will never again be shed in vain — yesterday we were once again seduced, brought to listen, to believe. Our reckoning with ourselves, we shall make today. We mustn't flinch from the hatred that accompanies and fills the lives of hundreds of thousands of Arabs, who live around us and are waiting for the moment when their hands may claim our blood. We mustn't avert our eyes, lest our hands be weakened. That is the decree of our generation. That is the choice of our lives — to be willing and armed, strong and unyielding, lest the sword be knocked from our fists, and our lives severed.
Roi Rotberg, the thin blond lad who left Tel Aviv in order to build his home alongside the gates of Gaza, to serve as our wall. Roi — the light in his heart blinded his eyes and he saw not the flash of the blade. The longing for peace deafened his ears and he heard not the sound of the coiled murderers. The gates of Gaza were too heavy for his shoulders, and they crushed him."

Since October 7, 330 members of Kibbutz Nahal Oz who survived the Hamas attack have been refugees in their own country. Eighty percent of the 330 members who survived were evacuated to Kibbutz Mishmar HaEmek in northern Israel, close to Haifa. Many among the members criticize the Israeli government for not protecting them and are conflicted about the future of the kibbutz and returning to Nahal Oz. Many express a wish to return, but not before they have assurance that it will be safe.

And finally. One surviving member shared:

"No one in the government cried about us. I want to return to the kibbutz on condition that the government will change. If not, I will leave the country."

Moshe Dayan's eulogy for Roi Rotberg 66 years ago is as poignant — and true — today as it was then. Dayan called upon Israel to search its soul and probe the national mindset. In contrast to many Israelis, Dayan showed an understanding of, and respect for, Arab hostility.

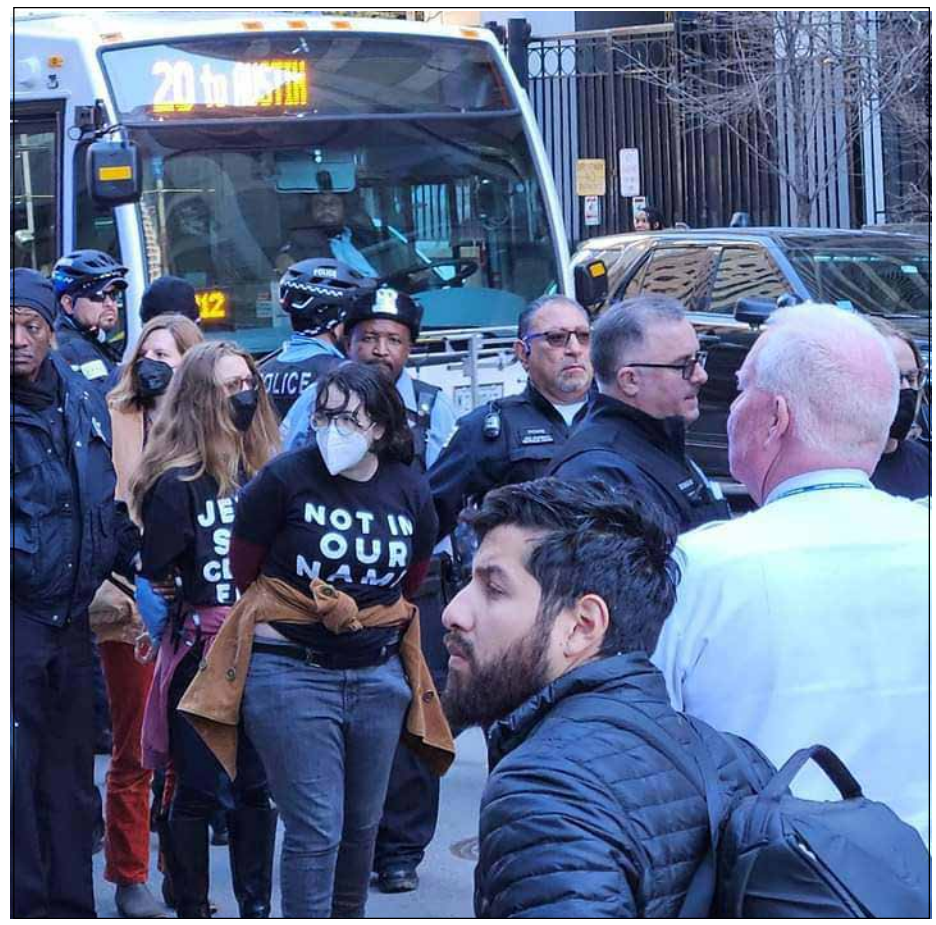
Still, to date, neither Dayan nor any other Israeli leader has been able to bring peace to Gaza.

For a recording of Dayan's eulogy, see https://youtu.be/iIR96WCMrxY?si=7u81fzvtCqRzn6BQ ■

Until all Palestinians and Israelis can live in peace

By Molly Kraus-Steinmetz

On Monday, November 13, I was proud to be one of 106 protesters arrested at a massive Jewish-organized ceasefire rally outside the Israeli consulate in Chicago. Principled Jewish groups like Jewish Voice for Peace, IfNotNow, and Never Again Action organized the protest, and over a thousand participants joined us from across the Midwest to demand an immediate end to Israel's bombing and ground invasion of Gaza so that a hostage exchange can begin. I am facing criminal charges for civil disobedience and spent 10 unpleasant hours in jail, but as a Jew, as a granddaughter of Holocaust survivors, and as a human being, I feel this was the best way to honor our ancestors and community.



Like many of us, I was deeply shaken and grief-stricken by Hamas's slaughtering and kidnapping of Israeli civilians on October 7. I was scared for the rest of the civilian population of Israel and terrified for the hostages — but I also was terrified for Palestinian civilians, who time and time again have paid the costs of Israel's disproportionate retribution. I was right to be scared: At the time of writing this, Israeli forces have killed over 11,000 Gazans, displaced 1.7 million, and are surrounding and cutting off thousands of patients and internal refugees sheltering in hospitals. These grieving, displaced families are not Hamas. Half the population of Gaza was not even born during their last election in 2006, let alone old enough to vote. It's monstrous for Israel to punish them for Hamas's actions, just as it was monstrous for Hamas to murder Israeli civilians, and it would be monstrous to commit war crimes against the entire diverse population of America just because our political system once elected Donald Trump president.

I do not pretend to know how to make a lasting peace in this region. But I know that continuing to bomb, displace, and starve 2 million human beings is evil, and doesn't bring peace or safety for everyone. Polls consistently show Democrats and unaligned voters support common sense solutions like ceasefire and humanitarian aid, and tens of thousands have repeatedly taken to the streets calling for ceasefire. My Ann Arbor Jewish community has always instilled in me that all people have a moral obligation to stand against dehumanization, persecution, and genocide, but many of our institutions have not heeded that call. Our elected officials and Jewish organizations are almost uniformly in lockstep behind Israel, who calls for "rooting out Hamas" as if such a thing is possible without completely destroying the homes and lives of millions and restarting a cycle of hate. Almost every news story out of Gaza makes me feel deeply ashamed of the Israeli state that claims to be my homeland, and the American state that unconditionally funds them with my tax dollars and gives them diplomatic cover. I wake up almost every day feeling helpless and furious, and I was so grateful to be able to participate in a massive direct action on November 13 and put my body on the line, instead of passively watching this genocide play out.

Maybe appeals to the consciences of our warmongering elected officials are pointless, but I do think that American Jews have a role to play in disarming the absurd narrative that any criticism of Israel is antisemitic. This narrative has been used for far too many decades to silence, bully, and even criminalize those who take principled stances against ethnic cleansing and war crimes. When Jews of all ages and traditions join in protests and calls for ceasefire, we amplify what Palestinians and other allies have been saying all along: that Israel's displacement and murder of Palestinian civilians is unconscionable and horrendous. In the process, we build bonds of trust and solidarity with people of all faiths and ethnicities who share our values of peace and liberation — and it's those people, not the state of Israel with its ties to Donald Trump and fundamentalist Christian nationalists, who will protect us against the real rising tide of antisemitism on the American right.

Being arrested for our strongly held convictions isn't without risks, although Chicago police were far gentler against our largely Ashkenazi Jewish crowd than they have been against similar protests organized by BIPOC communities. Some of my fellow arrestees were held for almost 24 hours in cold cells without privacy, information, or sanitation, though I was lucky to be one of the first dozen released and only endured those conditions for 10 hours. People risked their physical safety, their jobs, and their relationships: I sat in jail beside many Jews who chose not to tell their parents or families that they got arrested because of the rejection they would face. But I'm grateful to my parents and the Ann Arbor Jewish community that raised me for opening my eyes to the crimes of the Israeli state from a young age, and teaching me that our universal values of human rights apply just as much to Palestinians as to anyone else. I feel lucky to have supportive parents and community who are not just okay with me taking these risks, but proud of me, and I look forward to continuing to struggle alongside you until all Palestinians and Israelis can live freely and peacefully. ■

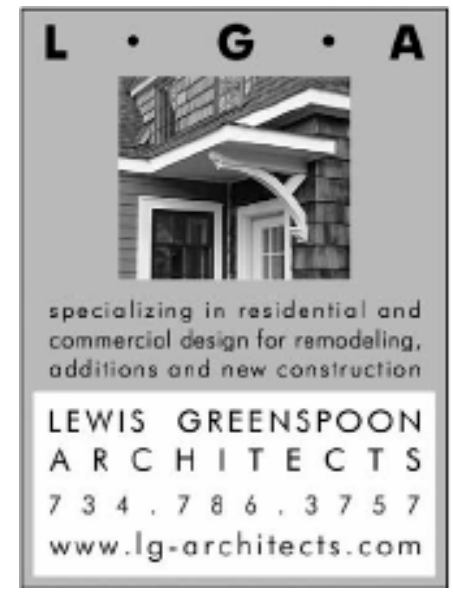
J Street U continued from page 9

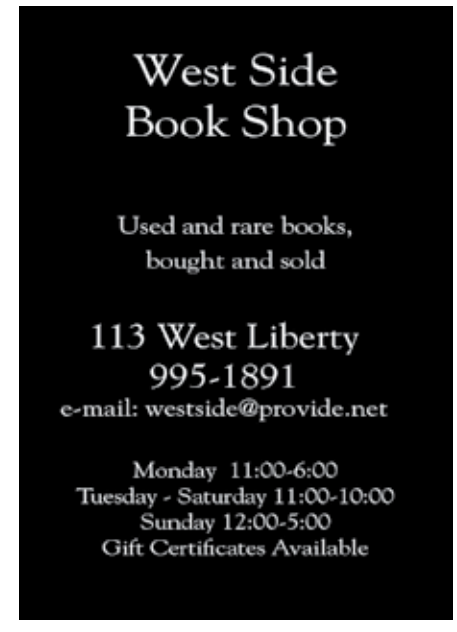
our Arab, Palestinian, and Muslim friends and J Street U continued from page 9

students. Right now, everyone feels unseen, unsupported, and unsafe on campus. Everyone is scared, but the outside attention on our campus invigorates this polarization, rather than promoting coalition. We need a space where our emotions are validated and nuance is encouraged.

While we have begun planning for such an event, friends have warned us that doxxing is coming to Michigan. Individuals believe that someone might read about a potential public interfaith conversation and put posters of faces around campus. Students are afraid to come together. Despite this, we believe that a will for dialogue exists. When we talk to individuals — Jewish, Arab, Muslim, and secular alike — they almost all share one common goal: peace and freedom for all.

As J Street U leaders, we believe it is our job to bridge divides. The media would have us believe that we all have hatred in our hearts and are inherently unsafe, but we believe that a majority coalition of students dedicated to peace and nuance is alive and well. Conversations between students of differing identities and perspectives are the only way for people to feel truly heard, seen, and supported. Moreover, dialogue is necessary to achieve tangible progress and make each other feel safe. On campus, we will continue to bring people together and encourage discourse. The Middle East has seen one of the worst months in its already tumultuous history, and it is imperative that we use this series of tragedies as an impetus to support bold solutions, rather than quarreling over small disagreements in terminology or framework. We must center humanity over our differences. As students, we are the decision-makers of tomorrow. If we cannot find ways to come together as young American peers today, we will lose our ability to help make peace abroad for decades to come. ■





Cooking cholent for comfort during cold and frightening times

By Lonnie Sussman

How to start this column? I usually get an idea a month or so before the deadline, but the last months have been a blur. From conversations, emails, phone calls, and online forums, I know many of us are experiencing strong emotions, anxiety, fear, worry about friends and family, anger, and grief. I think many of us are either not hungry or eating mindlessly for comfort. So maybe this column is dedicated to comfort food that is for sharing a meal with family and friends and for looking for warmth and hope in this cold and frightening time.

I also want to highlight two books, one a cookbook and one a memoir that involves a very specific type of food.

Judah's Starlight Soup

From *Starlight Soup, A Sukkot story* by Elana Rubinstein and illustrated by Jennifer Naalchigar

Our grandson, Judah, spent a weekend with us. He was reading this book and wanted to make the soup recipe, so we did. It was delicious and comforting. I hope you try it and feel some comfort.

- 2 tbs olive oil
- 2 cups leeks, white only, sliced thinly
- 2½ pounds carrots, peeled, trimmed, and roughly chopped
- 2 McIntosh apples, peeled and chopped
- 4 cups vegetable stock
- 2 cups apple cider or juice
- 1 tsp ground turmeric
- ½ tsp cinnamon
- ½ inch knob of fresh ginger, grated about 2 tsp
- Salt and pepper to taste
- 1 cup coconut milk
- 1–2 tbs honey

Heat the olive oil in large pot and add the chopped leeks. Sauté until softened. Add everything else except the coconut milk and honey. Bring to boil then simmer for 35–40 minutes until the carrots are soft. Cool and then puree in a blender and return to the pot. Add the coconut milk and honey and reheat and serve. If too thick, add more water or apple cider.

Sylvie's Cholent (Meat)

Cassoulet Confessions by Sylvie Bigar

Serves 8

I had the honor of moderating the presentation of Sylvie Bigar at the Jewish Book Festival in Ann Arbor. She is a food and travel writer who wrote a memoir, *Cassoulet Confessions: Food, France, Family and the Stew That Saved My Soul*. It's a beautiful book that touches on family, traditions, secrets, love, and obsession. Cassoulet is a very particular bean and meat stew that is cooked slowly for a long time but is not traditionally kosher. Some of the ingredients could be switched out for meats that are kosher. It is either a descendent or "cousin" of cholent, the iconic Jewish Sabbath dish that is placed in an oven before Shabbat begins and left to slowly cook and stay hot until lunch the next day. There are so many recipes for cholent beyond the traditional Ashkenazi recipes that include meat, potatoes, barley, and beans. While Sylvie shares a few traditional recipes for cassoulet, I am including her recipe for cholent instead. It is a mix of Ashkenazi and Sephardi ingredients that makes it really flavorful and delicious.

- 18 oz dried white beans (Tarbais are the traditional but harder to find around here. Use navy or Cannellini)
- 4 lbs first cut brisket, trimmed of fat and cut into 2-inch cubes
- 2 chicken legs, thighs and drumsticks separated
- 3 tbs coarse sea salt
- Freshly ground black pepper
- 2 tbs chicken or duck fat
- 2 large onions, peeled and chopped
- 3 garlic cloves, peeled and crushed
- ¼ cup curly parsley, finely chopped
- ¼ cup fresh thyme leaves
- 2 tbs sweet Hungarian paprika
- ¼ tsp allspice
- 2 tbs honey
- ¾ cup pearl barley
- 2 marrow bones (ask the butcher)
- 6 medium potatoes, peeled and quartered
- 4 carrots, peeled and diced
- 1 small butternut squash, peeled and diced
- Optional: chestnuts, cooked and peeled
- 8 large eggs

Rinse the beans thoroughly and soak for at least 2 hours in cold water, then drain. Bring a large pot of water to a boil. Blanch the beans in boiling water for 15 minutes, then drain and set aside. Preheat oven to 200 degrees. Season both meats with 1 tbs of salt and a good grind of pepper. Use a large oven-proof pot with a tight lid, melt the chicken or duck fat and sear the brisket cubes on all sides, remove and reserve. Then sear the chicken on all sides and remove and reserve. Use the same pot and sauté the onions and the garlic over a low heat. Then stir in the parsley, thyme, paprika, 1½ tbs salt, allspice and honey and stir for 1–2 minutes. Add the beans and the pearl barley and stir until well coated. Now add the meats and the marrow bones on top. Add all the vegetables and the chestnuts, if you are using them, as a layer over the meats. Wedge the eggs in their shells between the potatoes and the squash. Add enough water to cover all the ingredients, add ½ tsp coarse sea salt and bring the pot to a boil. Cover and bake in the oven for 10 hours, or overnight. Serve from the pot when it is removed from the oven.

Cauliflower Hamin with Schug-a-churri Sauce

Shabbat by Adeena Sussman

Serves 12

This is a vegetarian version of cholent but with a spicy addition that you could totally leave out.

- 1½ cups dried cranberry or pinto beans
- ¼ cup olive oil
- 4½ tsp kosher salt
- 4 medium onions cut into ½ inch thick rounds
- 1½ cups uncooked wheat berries or farro
- 1 medium head of cauliflower
- 3 medium sweet potatoes, halved lengthwise
- 6 medium Roma tomatoes, cored
- 10 garlic cloves
- 4 cups vegetable broth
- 4 cups water
- ¼ cup tomato paste
- 1½ tsp ground cumin
- 1½ tsp sweet paprika
- ½ tsp smoked paprika
- 1 tsp cayenne pepper

Presoak the beans in a bowl by covering them with at least 4 cups of cold water. Let soak for at least 8 hours on the counter or 12 hours in the refrigerator. Then drain and reserve the beans. Preheat the oven to 200 degrees and pour the oil into a large, heavy pot (8 quarts) with a lid. Sprinkle ½ tsp salt over the oil, and arrange the onions slices to cover the bottom of the pot. You probably will need to layer the slices to fit. Flip the onions so that both sides are coated with the salted oil. Scatter the wheat berries or farro and the soaked beans on top of the onions. Trim the cauliflower so that most of the stem is removed and the cauliflower can stand upright on top of the beans and wheat berries. Nestle the sweet potato halves and the whole tomatoes around the cauliflower. Scatter the garlic cloves around the pot. In a large bowl whisk together the broth, water, tomato paste, cumin, sweet and smoked paprika, cayenne, and the remaining 4 tsp salt. Pour the liquid into the pot and it should cover the sweet potatoes and the cauliflower head should stick out the top. Bring the pot to a boil on top of the stove and then cover it and transfer the pot to the oven. Cook until the beans and wheat berries are tender, the cauliflower is soft enough to scoop with a spoon and the tomatoes are shriveled. Uncover and season with more salt to taste.

Schug-a-Churri (scant 2 cups): serve this with the Hamin or a chicken dish.

- 6 garlic cloves
- 4 medium jalapenos, coarsely chopped (seeded if you want milder taste)
- 2 small or 1 medium shallot, halved or quartered, depending on the size
- ½ cup tightly packed fresh parsley and ½ cup tightly packed fresh cilantro. Use the leaves and tender stems
- 1½ tsp fresh oregano or za'atar or ½ tsp dried
- ½ cup olive oil
- 1½ tbs red wine vinegar
- Finely grated zest and juice from ½ a small lemon (about 1 tsp zest and 1 tbs juice)
- 1 tsp ground cumin
- 1 tsp freshly ground pepper and 1 tsp kosher salt

Use a food processor to first mince the garlic for 15–20 seconds. Scrape down and repeat if necessary. Add the jalapenos and shallots and pulse until everything is minced. Empty into a bowl, then place the parsley, cilantro, and the oregano in the processor and pulse until finely chopped but not wet. It should take about 20–25 pulses.

Add to the bowl along with the olive oil, vinegar, lemon zest and juice, cumin, and black pepper and salt. Stir to combine and you can keep this in a container in the refrigerator for up to 2 weeks.

Beef and Vegetable Stew

Mickey's Turkish Cookbook by Marilyn Katz-Pek

Serves 6–8

This is a recipe from a new cookbook written by a woman from Ann Arbor. She and her husband, who is originally from Turkey, live part of the year in Istanbul to be near his family. Mickey (I hope I'm not being too familiar with using her nickname) fell in love with the country, the people, and the food. She has succeeded in sharing her love of the food and traditions she learned from many family members and friends and neighbors. She has graciously allowed me to reprint one of her recipes. It's not cassoulet and it's not cholent but it is a long-cooked one-pot dish that shares some of the traditions of the recipes shared above. She has made it in a traditional unglazed clay pot with a simple flour and water dough on top. There is a long cooking time although the heat is much higher than in the other dishes.

- 1–2 eggplants, chopped into 1½-inch pieces
- 3 pounds boneless beef chuck, cut into 1½-inch pieces
- 1 large onion, coarsely chopped
- 6 garlic cloves, or to taste, coarsely chopped
- 1 small carrot, peeled and grated
- 3 large tomatoes, cut into eighths
- 5–6 medium green Anaheim chilis, seeded and chopped into 1-inch pieces
- 1 cup hot water
- ¼ plus 3 tbs sweet or hot red pepper or tomato sauce, or a mixture of both
- 1 tsp sugar
- 2 tsp fine sea salt

Preheat oven to 425 degrees. Place rack in middle or lower third of oven, depending on how large your pot is. Salt the eggplant and let sit for 20 minutes, then rinse and drain. Spread the meat over the bottom of a large Dutch oven or other heavy oven-proof pot. Spread the onion, garlic, carrot, tomatoes, chilis, and eggplant over the meat. Combine the water, pepper and/or tomato paste, sugar, and sea salt in a medium bowl, stirring to dissolve the paste. Pour over the stew ingredients.

Place the pot over high heat on the stove and bring the liquid to a boil but do not stir. Then transfer the pot to the oven and cook the stew, uncovered, until the liquid reduces by 1/2–2/3 and the meat is tender, about 3½ hours. If there is still too much liquid, raise the temperature to 450 degrees and cook for another 20–30 minutes or until some of the ingredients are exposed and beginning to brown. Allow the dish to rest for 30 minutes before serving hot.

Moroccan Cholent

Morocmama.com

Serves 6–8

Cholent was also called Dafina or Skinha in Morocco. The recipe differs from Ashkenazi recipes by the spices and the use of eggs.

Morocmama.com is a fun website I look forward to reading. The woman who writes it is Moroccan but I'm not sure she still lives there. She isn't Jewish but her family came from Marrakesh and remembers the sounds and smells of the Jewish Sabbath. The Jews lived in one area called the Mellah and the Muslims lived in another called the Kasbah. They lived next to each other in peace and friendship. It was possible.

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Restaurant review

Spiedo: Once is not enough

By Candace Bulkley and Trina Fuller

Candace and Trina became friends in the Temple Beth Emeth adult b-mitzvah class that graduated in 2022. They will be honing their palates, visiting, and writing about a variety of independent, locally owned Washtenaw County restaurants, catering to a variety of dietary preferences .

Introduce your tastebuds to their new best friend, Spiedo

We ordered so much food that the server brought us a second table.

That pretty much sums up our experience at Spiedo. We had been waiting for several weeks to stop in, but their limited soft opening hours made it a challenge. Just in time for this month's WJN issue, they expanded their hours and are now open until 9 p.m.

Spiedo is the newest venture by the team that runs Takoi in Detroit and previously ran a pop-up predecessor called Katoi in this same location. Long-time Ann Arborites will remember this small spot next to the Earthen Jar as the original location of Jerusalem Gardens. More recently it housed the downtown location of Chela's. With a fun new paint job, Spiedo is ready to stand on its own.

Our diners tried three out of the five flatbread sandwiches that were being offered at the time of our visit. All of the sandwiches are rolled in freshly griddled flatbread, topped with pickled onions, shredded napa cabbage and are dressed with mild ranch-esque Spiedo sauce.

The Zhoug Knight features thinly sliced, generously seasoned chicken and a vibrant green cilantro zhoug sauce paired with the more timid Spiedo sauce. It was a tasty, somewhat pedestrian, safe-bet option and a generous portion of food. Next we tried the Sabich with griddled eggplant, hard-boiled egg, and crispy potatoes, topped with amba, the tangy pickled green mango condiment which is beloved throughout Israel, the Middle East, and India. These seemingly simple ingredients combined magically when nestled in the tender freshly made flatbread. The star of the sandwich show was the Oysterhead. Filled with meaty slices of King Oyster mushroom, Chinese celery, lemon, dates, and almonds, this was a flavor combination we had never experienced before, and it was absolutely delicious (insert applause for the chef here)!

Even though the sandwiches are featured, to us the true shining stars were on the Vegetables and Sides menu. The item described as "Roasted Beets" on the menu is so much more. Diced beets atop a honey lemon yogurt sauce, dressed with date molasses, sunflower seeds, fried shallots, min,t and Pilpelchuma, a Libyan Jewish red chili paste. If we hadn't already ordered so much food we would have ordered another serving. It was that good and we're still thinking about it days later. Because we always try the french fries, we ordered the Griddled Potatoes. This beautifully presented plate was full of big flavors: smashed new potatoes in a serrano chili infused crème fraîche sauce with charred scallions, and fresh herbs. Once again, we left only an empty plate that we were tempted to lick clean. Our final dish was ironically named "Lackluster" Rice Soup. It was anything but lackluster — the unpretentious bowl was filled with a thick

porridge-like rice soup, topped with crispy shredded chicken, fresh dill, crunchy fried shallots and a bright hit of fresh lemon juice. This is the soup you will want on a chilly evening or to bring to a sick loved one.

Aside from the food, the drink menu is also not to be missed. We ordered and enjoyed a well-made and not too sweet Fruit by the Foot vodka cocktail and a hard cider from nearby Bløm Meadworks. After dinner we couldn't resist and gilded the lily by sharing a delicious chocolate tahini milkshake which was rich with chocolate flavor and nutty from the sesame tahini. Happy hour is offered from 4–6 p.m. daily with $2 off most food and drinks.

Spiedo's Mediterranean-inspired menu is centered around rolled sandwiches in their freshly griddled flatbreads. They have some selections featuring the "meat on a spit" that is their namesake, but several vegetarian and a couple of vegan offerings, too. For gluten-free diners, they offer their sandwiches in the form of rice bowls with a $1 upcharge. Vegan and vegetarian items are clearly marked on the menu. You won't find salt and pepper on your table either — a true sign of a confident kitchen preparing well-executed and flavorful recipes.

Place your order at the counter and the service staff deliver your drinks and meal, check in on you and bus your table. The dining room is small, giving you a close-up view of what your neighbor ordered and an opportunity to start up a conversation about the food we are all eating together, helping you to decide what to order next time! Our group arrived at 5 p.m. and the restaurant quickly filled up and had a steady line while we were dining. Dining room service was friendly and efficient. The tables turned quickly and getting a table did not appear to be an issue even on a busy Friday night.

Spiedo sources their ingredients locally whenever possible, supporting the local food web. Our server told us their local vegetables come from HiO Farm in Detroit, an urban farm oasis in the Core City neighborhood. If you think a menu item sounds good, order it! We were told menu items will rotate on and off the menu based on the availability of ingredients. This is a great excuse to visit again and see what new crave-worthy food is on the menu!

Spiedo
307 S. Fifth St.
Ann Arbor
734.548.6969
https://www.spiedoa2.com/ ■

Rabbis' Corner

Compromise

By Rabbi Aharon Goldstein, Chabad of Ann Arbor

The miracle of Chanukah was completely unnecessary.

Every Jewish schoolchild knows the story: The Greeks had defiled the Holy Temple's store of olive oil. So when the Maccabees liberated the Temple, they could not find ritually pure oil with which to kindle the menorah. Then, a single cruse of uncontaminated oil was found, enough to keep the menorah lit for a single day. Miraculously, the oil burned for eight

days, until new oil could be prepared.

Strictly speaking, none of this was necessary. The law which forbids the use of ritually impure oil in the Temple would not have applied under the circumstances which then prevailed. According to Torah law, the prohibition of impurity, if affecting the entire community, is waived — if the entire community, or all the kohanim (priests), or all the Temples vessels, are ritually impure, it is permissible to enter the Temple and conduct the Temple services under conditions of impurity.

Nevertheless, Gd wished to show His love for His people: He suspended the laws of nature in order to enable them to rededicate the Temple without any compromise on its standards of purity — even if it be a perfectly legal and permissible compromise.

Every Chanukah, we reciprocate in kind. How many lights must be kindled on the Chanukah menorah? Most would reply: one on the first night, two on the second, and so on. The law, however, is otherwise. According to the Talmud, the mitzvah of Chanukah is [fulfilled with] a single light for each household. Those who do more than is obligatory, kindle a single light for each individual. Those who do more than those who do more than is obligatory ... kindle one light on the first day and add an additional light on each succeeding day.

There are those who buy the least costly tefillin on the market, who give the absolute minimum that the laws of charity mandate, who employ every halachic exemption and loophole they can lay their hands on. But when was the last time you saw a single light in the window of a Jewish home on the sixth night of Chanukah? On Chanukah, we all do more than those who do more than is obligatory — after all, Gd did the same for us.

The name Chanukah comes from the word chinuch, which means "inauguration." Chanukah celebrates the renewal of the service in the Holy Temple after it was liberated from the Greek defiler, purified, and rededicated as the seat of the divine presence in our world.

Chanukah serves as a model for all inaugurations, including the most significant inauguration of all — education, a child's inauguration into life (indeed, chinuch is also the Hebrew word for "education"). The uncompromising insistence on purity and perfection which Chanukah represents holds an important lesson regarding the essence of the educator's task.

Compromise is anathema to education. To a mature tree, a gash here or a torn limb there is of little or no consequence. But the smallest scratch in the seed, the slightest nick in the sapling, results in an irrevocable deformity, a flaw which the years to come will deepen rather than erase.

Virtually every life is faced with demands for compromises — some tolerable, others not. The educator who wishes to impart a set of values and priorities that will weather them all, must deliver, in word and example, a message of impeccable purity, free of even the slightest and most acceptable compromise. ■

Simchas and Sorrows

The Washtenaw Jewish community sends condolences to the families of:

Eric Whinston (Yitzhak ben Zelig v'Hannah), husband of Robin Whinston, father of Rabbi Josh Whinston (Sarah Whinston), and grandfather of Mollie, Eva, and Ori. October 8.
Eunice Gelb, mother of Douglas Gelb (Karen Kluin). October 5.
Susan Schreiber, wife of David Schreiber, and mother of Benjamin. October 11.
Susan Greenberg, mother of Marc (Rebecca) Greenberg and Ela (Amir) Cohen, grandmother of Einav, Alma, and Dahlia. October 14.
Sonya (Sonny) Singer, mother of Scott (Joan) Singer and Jonathan Singer (Linda Leonard). October 17.
Warren Gordon, brother-in-law of Esther (Murray) Rosenthal. October 24.
John (Jack) Pooler, brother of Margaret Pooler. October 25.
Gale Stolzenberg, wife of Martin Stolzenberg. September 21.
Seymour Koenigsberg, partner of Marilyn Friedman. October 18.
Kevin Schiff, father of Tyrone Schiff. October 13.

The Washtenaw Jewish community sends mazel tovs to:

TBE Members Ted & Wendy Lawrence who have a new granddaughter named Zipporah Fay Hickson-Lawrence. She was born to parents Meredith Hickson and Rick Lawrence. September 28.

Delighted grandparents Karen Shill (Henry Beitz) and Merton Shill on the birth of theirgranddaughter Sadie Rose Shill to parents Greg Shill and Jaime Braverman. October 30. ■

Obituaries

The WJN prints obituaries, memories, and eulogies free of charge for family members of Washtenaw Jewish community members as a service to the community and to honor the lives of those who have passed away. When local congregations send condolence notices to the WJN, the editor searches for obituaries online. Also, community members are invited to send obituaries to the editor.

Theodore (Ted) Harrison, DDS, of Ann Arbor passed away peacefully in his sleep at the age of 93 on October 26, 2023. He attended the University of Michigan as an undergrad,

and graduated from the U of M School of Dentistry in 1955. A Korean War vet, Ted served as a dentist in the U.S. Army for four years. After separating from the Army, he practiced dentistry, starting out in Detroit and then Flint, where he spent the rest of his dental career. His parents, both immigrants, were Herbert Harrison, DDS, and Rachael Harrison. Ted was predeceased by Gloria Harrison, Sharon Harrison, and his daughter, Victoria Harrison.

He is survived by his wife, Naomi Gottlieb Harrison; daughter, Jean Craig, son-in-law, Matt Craig; Rebecca Gottlieb; Deborah and Matthew Garrison; Susannah Gottlieb and Thomas Thompson; and unofficial adopted daughter, Laurie White; grandchildren include Kaynesha Craig and Ryan Woods, Kylie Craig and Brian Mielcarek, Daisy, Georgia, and Walter Garrison, Joel and Regina Thompson; and great-grandson, Theo.

What brought him great joy was sitting around the table with family and friends, having interesting and deep conversation and delicious homemade food (lamb chops!).

Ted had a wonderful sense of humor, a brilliant mind and a circle of friends that loved him dearly.

He used to refer to himself as Ted Harrison, DDS, OBO (or best offer), MIT (mensch in training) — a country dentist, standing by the side of the road, stamping out dental caries, the scourge of mankind.

The family would like to express our thanks for the wonderful help and care given by Promedica Hospice.

If desired, friends may make memorial contributions to Doctors Without Borders: https://www.doctorswithoutborders.org

Ellen Jean Dannin passed away at the age of 72 on November 6, 2023, in Ann Arbor, Michigan. Originally from Michigan, Ellen grew up in small towns in the Midwest. She was a bright kid and pursued higher education at Antioch College before attending the

University of Michigan, where she graduated with a Bachelor of Arts with high honors and distinction. She then returned to University of Michigan for an advanced degree in Law. After law school, Ellen worked as a clerk for Judge Cornelia Kennedy before becoming an attorney for the National Labor Relations Board.

Inspired to share her wisdom through teaching, Ellen became a professor of law and held tenured positions at several law schools, including California Western, Wayne State, and Penn State. She was a visiting professor at the University of Michigan Law School, University of Massachusetts Amherst, and Massey University in New Zealand. Ellen also conducted research in New Zealand as a scholar in residence at Victoria University Wellington, Otago University, and Waikato University.

Ellen was a passionate writer, and her scholarly articles and books focused on the areas of collective bargaining, workplace issues, and privatization. Her books include Taking Back the Workers' Law: How to Fight the Assault on Labor Rights and Working Free: The Origins and Impact of New Zealand's Employment Contracts Act. Some of her popular articles can be found online at https://truthout.org/authors/ellen-dannin.

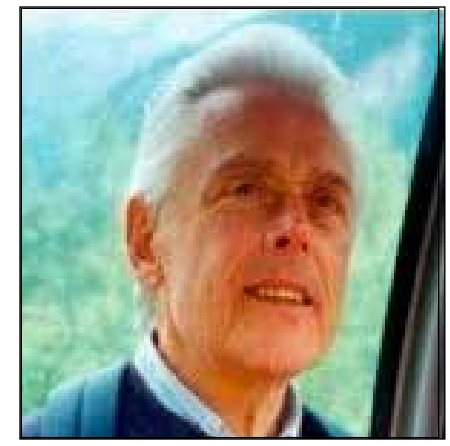
In 2013, in honor of her accomplishments in the legal field, Ellen was given a lifetime achievement award by the Labor and Employment Relations Association.

In addition to being a brilliant and talented scholar, Ellen cared deeply for workers' rights, the environment, and world peace. Ellen joined congregations wherever she moved, and frequently gave thoughtful d'var torah (torah study). She embodied the concept of tikkun olam (repairing the world) and gave back to her community in all kinds of ways, including through charity, volunteering, and advocacy. In addition to her research writing, she also penned moving poetry and stories about her family. She loved animals and adopted rescue dogs throughout her life. She also enjoyed folk music and dancing, knitting, yoga, hiking, and made excellent bread. While Ellen was a serious worker, she also had a silly side and loved to crack jokes and make puns. Ellen was a dreamer who believed in the power of community to reach peace. Whenever she was out to eat and asked if she wanted anything else with her meal, Ellen would say "world peace" — both a joke but also something she hoped for.

Ellen is survived by her children Finn (FKA Emma) and Dannin (Zachary Aronowitz), her sister Jill Spear (Rick Spear), her sister-in-law Rosemary Dannin (Alex Culpepper), and her nieces and nephews, Sophie Dannin, Joseph Dannin, Elizabeth Jacobson (Zack Jacobson), and Margaret Spear.

Please send donations on her behalf to The Southern Poverty Law Center, Planned Parenthood, The Sierra Club, Doctors Without Borders, and the Alzheimer's Association. Stories and photos can be shared with the family by emailing edannin@gmail.com.

Seymour Koenigsberg, 99, of Ann Arbor, Michigan, died on October 17, 2023. Beloved partner of 30-plus years of Marilyn Friedman. Cherished father of Susan (Stuart) Lucas and Lisa Koenigsberg. Proud



grandfather of Rebecca (Alexander Boxell) Lucas, Camilla (James) Gessner, and Sam Lucas. Also survived by Marilyn's children: Michael (Judy) Lipson, Debra (Alfredo Suescum) Lipson, Daniel (Jancy Jerome) Lipson, Hildie (Dwain Young) Lipson, and seven grandchildren. His marriage to Elaine Abramson, the mother of his children, ended in divorce.

He grew up in the Bronx and attended the Juilliard School in New York City. He was the last living member of a WWII Army Band Unit at Newport News, Virginia, which held annual reunions for over 50 years. A trombonist, he played with big bands around the country. He moved to the Midwest in the mid-1940s to work in retail management starting in Detroit, moving to Dayton, Ohio, Indianapolis, and finally Ann Arbor. He was a founding member of the Wise Guys, a men's support group sponsored by the Turner Geriatric Center at Michigan Medicine. In 2019, he and Marilyn moved to Balfour Senior Living where he enjoyed the company of many close friends. A memorial service was held on October 22, 2023. Those wishing to further honor the memory of Seymour Koenigsberg may do so by making a contribution to: Beth Israel Congregation of Ann Arbor, Friedman Jewish Camp Fund, 2000 Washtenaw Avenue, Ann Arbor, MI 48104, (734) 665-9897, https://www.bethisrael-aa.org/payment.php, or a charity of one's choice.

Eunice Gelb age 95, of St. Paul, passed away at home on October 5, 2023. Eunice Greenberg was born in 1928. She married Howard Gelb in 1950 and enjoyed 65 years of marriage. Eunice enrolled in the University of Minnesota law school in 1949, at a time when few women were admitted. She completed her legal education and received her law degree from William Mitchell College of Law in St. Paul after her two eldest daughters were born. She and Howard subsequently had four more children. They traveled all over the world and were active in the Jewish community. Eunice had a great love of the arts and ethnic cultures. Preceded in death by her husband. Survived by her children, Susan (Randy) Blum, Joy Leibman, Douglas (Karen), Sandra (Brian) Golob, Lisa (Greg), and Daniel (Tanya); 13 grandchildren, David, Rachel (Evan), Andrew, Elizabeth, Molly, Mark (Sarah), Scott (Hannah), Laura, Miranda, Meretech, Sam, Ben, and Jason; two great-grandchildren, Oliver and Bria; and many other family and friends. Funeral service 2:30 pm Friday, October 6, at Mount Zion Temple, 1300 Summit Avenue, St. Paul. Memorials preferred to the American Glaucoma Society or Mount Zion Temple. Hodroff-Epstein 612-871-1234 hodroffepstein.com

Susan J. Greenberg passed away on Saturday, October 14, 2023, at the age of 83, at the Gilbert Residence in Ypsilanti. Born in Columbus, Ohio, on January 7, 1940, to John Jiga and Eileen Dwyer, Susan grew up in Dearborn and then Milan. Her father was a chemist at Ford and had been studying to be a lawyer; his death in a car accident when Susan was 12 had a long-lasting effect on her.

Susan graduated in 1957 from Lincoln Consolidated Schools and was proud to be one of the only women from her high school at that time to attend college. At the age of 17, she enrolled at the University of Michigan in fall 1957, and lived for a time in Stockwell Hall, then an all-women's dorm, where she had said that cars, wine, and boys were not allowed; Susan had all three.

Susan completed a BA in education, with

a specialty in teaching science. She then worked as a lab assistant in the lab of U of M biochemist G. Robert Greenberg. After living briefly in Haight-Ashbury in San Francisco and working in a lab in Berkeley, she returned to Ann Arbor and married G. Robert Greenberg on December 18, 1965. He was 21 years her senior but that did not deter them. Susan and Robert were married for almost 39 years until his death in 2005.

Susan's foray into politics began quite early, most likely while she was a student. In the mid-1970s, Susan became involved with the local Democratic Party, serving on the Ann Arbor City Council for the First Ward from 1978 until April 1982. Following a sabbatical year in Vancouver, Canada, Susan ran unsuccessfully in November 1984 for County Clerk/Register of Deeds of Washtenaw County. For many years, she served as the Chair of the Democratic Party and as the Precinct Delegate for the Democratic Party of Ann Arbor. Friend and fellow council person Larry Hunter always referred to her as the "Mother of the Democratic Party." An active member of the League of Women Voters, Susan made sure to register young voters at Ann Arbor's Community High and elsewhere.

In the late 1980s, Susan studied for

Obituaries, continued

an MA degree in public policy at Eastern Michigan University and was just short of completing it when life got in the way. In 1989, Susan helped to establish Washtenaw Affordable Housing, a nonprofit organization that purchased condemned houses, fixed them up, and then rented them to low-income families. In the 1990s, she served as chair and board member of this organization. She continued her work in finding housing solutions as chair of the Ann Arbor Housing Commission, and as a founding member, chairperson, and board member of the Housing Bureau for Seniors and as a board member of the Michigan Housing Trust Fund. She also served as a volunteer at Alpha House, a shelter for homeless families that was run by the Interfaith Hospitality Network (IHN), a coalition of churches and Temple Beth Emeth, of which Susan had been a member. In 2002, the Housing Bureau for Seniors honored Susan with the Wilma T. Donahue Award and was also recognized by the Washtenaw County Board of Commissioners. In 2011, Susan was honored by IHN for her contribution to Alpha House.

In her later years, Susan also served as a board member of the Washtenaw County Library, on the social action committee of Temple Beth Emeth, and as a tax aide for seniors through the Housing Bureau for Seniors. Susan ceased her community work around 2014, when she began having memory problems.

Susan was very proud of her Romanian heritage through her father and of being descended from early Americans on her mother's side. Susan was a world traveler, having traveled with her daughter to Toronto and Vancouver, Canada, England, Israel, Spain, France, and Italy. In 2004, Susan traveled to Romania, Bulgaria, and Greece, and then in 2007 to Argentina with Temple Beth Emeth Kol Ha Lev Choir (although she did not sing). In 2008, she also went to Istanbul and again to Bulgaria. In 2010, she joined the Interfaith Council for Peace and Justice tour to Israel and Palestine.

Susan is survived by her daughter Ela Greenberg of Jerusalem, Israel, her son Marc Efraim Greenberg of Oakland, California, and their spouses; granddaughters Dahlia Bigelow and Einav and Alma Greenberg Cohen. She is also survived by her stepchildren James Greenberg, Paula Greenberg Marshall, Bettie Greenberg, and Alice Greenberg Vorbach, their spouses, and their children, Henry and Erika Greenberg, Clayton and Wesley Marshall, and Shea and David Vorbach.

Susan also leaves behind her cousins from the Jiga family and many friends. We would like to thank the staff of Gilbert Residence, Brookdale Memory Care, and Atria for caring for Susan since 2016. We are also grateful to friend Yvonne Cudney who helped to make decisions about her care and drive her to many medical appointments.

Donations in Susan's memory can be made to: Alpha House, Ann Arbor, https://www.alphahouse-ihn.org/donations; Housing Bureau for Seniors, University of Michigan, https://www.uofmhealth.org/hbs/make-gift-housing-bureau-seniors; Ann Arbor Democratic Party, https://secure.actblue.com/donate/annarbordems; and Temple Beth Emeth, Ann Arbor https://www.templebethemeth.org/make-a-donation.

Sonya (Sonny) Singer, born January 10, 1921, in Chicago Illinois, died on October 17, 2023. She was loved and cherished by many people including: her husband Bernard Singer; her sons, Jonathan Singer (Linda Leonard) of Denver, Colorado, Scott Singer (Joan) of Ann Arbor, and Steve Singer (Barbara) of Columbia, Maryland; her grandchildren, Joshua Singer (Lea), Zachary Singer (Megan), Noah Singer, Naomi Singer (Daniel Bachar), Toby Singer (Rabbi Rachel), and Rachel Friedman (Brad); and her great grandchildren, Michoel, Tova, Eliana, Benjamin, Asher Singer, Shane, Seth, and Reese Friedman. She was also cherished by her kids and grandkids. A funeral service was held on Thursday, October 19, at the Hebrew Memorial Chapel (26640 Greenfield Rd, Oak Park, MI 48237). ■

Kosher Cuisine continued from p. 18

2 lbs beef (the recipe calls for something called arm roast but if you are using meat you could use whatever meat you like)
1 potato per person
1 sweet potato per person
1 egg per person
Meat bones (optional but they add flavor and thickness to the stew)
1 can chickpeas, rinsed
1½ tsp salt and 1 tsp turmeric
2 tsp each of pepper, cumin
½ tsp cinnamon
½ cup wheat berries or barley (optional)

Peel and quarter all the vegetables and add all the other ingredients to a slow cooker or Dutch oven or oven-proof pot with a cover. Wrap the barley or wheat berries, if you are using them, in a piece of cheesecloth and tie with a string and add on top of the rest of the ingredients. Add enough water to cover the meat. Nestle the eggs into the pot (in their shells). In a slow cooker turn the temperature to low and cook at least 6 hours. In the oven turn the temperature to 200 degrees and let cook overnight. Serve warm.

More Ideas for Cholent

Jewish Cooking in America by Joan Nathan

There is a great story included in Nathan's chapter on cholent that relates the story of Meyer Lansky, the infamous Jewish criminal from New York. His mother gave him a nickel each week to pay the baker for the use of his large oven. When he was 12 years old, he discovered a game of craps near the bakery and opted to use his nickel to join the game. He didn't succeed the first week and the cholent went uncooked, but he got better the second week and that led to his career as gambler.

There are so many versions of cholent. Most use dried beans, meat, potatoes, and salt and pepper. Vegetarians add a can of whole tomatoes, additional vegetables like cabbage, carrots, or even chestnuts. Spices can be cumin, tarragon, turmeric, ginger, cinnamon, and curry powder. Congregation Beth Israel has a cholent Shabbat where the choices include stew meat, or chicken, or hot dogs. Yes, hot dogs, it's delicious. ■

December Calendar of Special Events

Always check websites or call for updates before planning to attend anything listed here and for prayer services.

Friday 1
Candle Lighting 4:46 p.m. Vayishlach
WTBE Hanukkah Bazaar: TBE. 11 a.m. – 7 p.m.
First Friday Shabbat: JCS.At the JCC. Dinner is free for JCS members. The cost of dinner for non-members is $10/person or $25/family. Registration required: www.jewishculturalsociety.org 6:30 p.m.

Saturday 2
Havdallah 5:49 p.m.

Sunday 3
WTBE Hanukkah Bazaar: TBE. 3 – 7 p.m.
One Candle for Tzedakah: JCC. 4-6 p.m.

Monday 4
Kabbalah Intensive with Rav Nadav: BIC. A 6-week course that explores the mysticism, history, and theology of Kabbalah. Register on the BIC website. Location given upon registration. 6:30 p.m.

Tuesday 5
Broken Fragments: Journeying Through a Loved One's Dementia: TBE. Registration required. 7 p.m.

Wednesday 6
Yidish Tish: (Virtual) (Yiddish Conversation & Reading Group): Zoom. Email Elliot H. Gertel at egertel@umich.edu at least one day before scheduled meeting day every Wednesday (except major Jewish holidays). 2 p.m.

Thursday 7 *First candle of Chanukah tonight*
Friday 8 *Second candle of Chanukah*
Candle Lighting 4:44 p.m. Vayeishev

Saturday 9 *Third candle of Chanukah*
Havdallah 5:59 p.m.
Hanukkah Cookie Decorating with Cantor Hayut: TBE. A fun family event designed to create special memories with Cantor Hayut before she retires. Join us to decorate Hanukkah cookies, enjoy pizza, hear a story, sing songs and light the TBE Hanukkiah! 3:30 p.m.

Sunday 10 *Fourth candle of Chanukah*
Illuminate: BIC. Annual congregational Hanukkah party, "Illuminate." Register on the Beth Israel website. 5 p.m.
Taste of Gan: HDS. Prospective families with children ages 3-5 are welcome to join RSVP to astern@hdsaa.org. 10 – 11 a.m.

Monday 11 *Fifth candle of Chanukah*
NEXTGen A2 Hannukah Ugly Sweater Party. 6 p.m.

Tuesday 12 *Sixth candle of Chanukah*
Broken Fragments: Journeying Through a Loved One's Dementia: TBE. Registration required. 7 p.m.

Wednesday 13 *Seventh candle of Chanukah Rosh Hodesh Tevet*
Jewish People of Color Chanukah Celebration: 7 p.m.

Thursday 14 *Eighth candle of Chanukah*
Getting Good at Getting Older: TBE. 12 p.m.

Friday 15
Candle Lighting 4:45 p.m. Mikeitz

Saturday 16
Havdallah 5:50 p.m.

Sunday 17
A Piano Concert To Be Enjoyed – performed by Louis Nagel: WTBE. Louis Nagel, Professor Emeritus of Piano and Piano Literature at the University of Michigan School of Music, Theatre, and Dance, will give a concert. Tickets available at www.templebethemeth.org. 3:30 p.m.

Monday 18

Tuesday 19

Wednesday 20

Thursday 21

Friday 22
Candle Lighting 4:49 p.m. Vayigash

Saturday 23
Havdallah 5:53 p.m.

Sunday 24

Monday 25
Tuesday 26

Wednesday 27
Thursday 28

Friday 29
Candle Lighting 4:53 p.m. Vayechi

Saturday 30
Havdallah 5:58 p.m.

Sunday 31 ■

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